The Churchman.

VOLUME XVIII. NO. 34. "The Church of the Living God, the Pillar and Ground of the Truth." WHOLE NUMBER, 918.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, OCTOBER 21, 1848. AT NO. 12 JOHN-STREET.

DAILY SERVICE.

"Serve the Lord with gladness, and come before His presence with a song." "O go your way into His gates with thanksgiving, and into His courts with praise."—[Jubilate Deo.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

TRINITY CHURCH.......................At 9 A. M., and 3 P. M
ALL SAINTS' CHURCH....................." 6 "
ST. LUKE'S CHURCH....................." 8 A. M.
Holy Communion administered every Sunday, at 7 A. M., except the 2d Sunday in the month, at usual time; and Evening Service on Friday, at 5 P. M.
ST. CLEMENT'S CHURCH....................." 8 A. M.
CALVARY CHURCH....................." 8 " and 6 P. M.
CHURCH OF THE ANNUNCIATION....................." 8 " and 4½ "
CHURCH OF THE HOLY COMMUNION......." 6 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 9 A. M.
CHURCH OF THE CRUCIFIXION....................." 8 A. M.

Calendar for October.]

22. Eighteenth Sunday after Trinity.
28. St. Simon and St. Jude, the Apostles.
29. Nineteenth Sunday after Trinity.

NOVEMBER.

1. All Saints.
2. Thanksgiving Day—(unless some other day is appointed by the civil authority). A Special Service for the day, printed immediately before the Family Prayer.
5. Twentieth Sunday after Trinity.
12. Twenty-First Sunday after Trinity.
19. Twenty-Second Sunday after Trinity.
26. Twenty-Third Sunday after Trinity. [The Collect, Epistle, and Gospel, for the Twenty-Fifth Sunday, are to be used.]
30. St. Andrew the Apostle.

THANKSGIVING DAYS APPOINTED BY THE CIVIL AUTHORITY.

November 16.—New Hampshire.
" 23.—Pennsylvania, Maryland.
" 24.—Missouri.
" 30.—Massachusetts.

☞ The proper Service for the Day is printed immediately before the Family Prayer.

Poetry.

For the Churchman.

FROM THE 23D PSALM OF DAVID.

I.

My soul, repine thou not! forget thy sadness;
Thou hast a Shepherd, and he is divine,
His love is ever thine;
For o'er the darkest day a bow of gladness,
Like a stray beam of glory from above,
Shall prove to thee his love.

II.

Through fragrant dales, and flowery meadows leading,
Far, far from sorrow shall he guide thy way,
That leads to endless day:
Before the Father's throne, this shepherd pleading,
Shall turn aside the low'ring cloud of wrath
That overhangs thy path.

III.

And I shall never want, his word once spoken
Is surer still than stars that stud the sky;
When time itself shall die,
And sky with earth to ruin fall—unbroken,
Then, every pledge, to me shall be fulfilled,
All that his word hath willed.

IV.

I will not fear when this frail frame is dying,
And nature, vanquished in the awful strife
Which rouses me to life,
Shall crumble, dust-like—but on Him relying,
Who, since He gave, again may take my breath,
Will tremble not at death.

V.

While I may live, thy joys, all joys excelling,
Shall be the sunshine of my passing days
I give to prayer and praise;
And mine for ever is that heavenly dwelling
Not built with human hands, and this shall be
Through all eternity.

TRINITY COLLEGE, Hartford, Ct. G. T. R.

Communications.

For the Churchman.

1. There is a God.
2. There is but One God.
3. The Father is God.[*]
4. The Son is God.
5. The Holy Ghost is God.
6. The Father, the Son, and the Holy Ghost are distinct from Each Other.

Therefore,

7. God is One and Three.

These propositions are included in what is meant by the Church, when she declares of the newly baptized, that their sponsors in their behalf, or they for themselves, "have promised to *believe in God*." Is the Church right in thus inculcating belief in God? She hath done so ever since the great pentecostal effusion of the Holy Ghost consummated her commission, and endued her with power, to go out and disciple and teach all nations. She did so before the infallible guidance of inspiration ceased to be oral, and assumed the written form. She hath done so always, every where, by all her branches, and by all her Bishops and Pastors, when, where, and by whom, her identity in organization and doctrine with what she was as Christ and His Apostles left her, and the unbroken succession of her priesthood from them, have been duly estimated, and religiously maintained. Has she herein done right? Has she done right in enforcing proposition 1—*There is a God?* Then hath she rightly called upon men to found their whole religion on a point attained in entire independence of their reason. When lived there the man in whose mind the idea and belief of a God found a place as the result of his own reasoning? Never: that idea and belief have always been brought to the human mind by tradition, since it was placed in the mind of the first man by direct communication from God Himself. As no one was ever yet known to reason himself into them, this account of their first entrance into the mind of man, *must be* granted by all but atheists; and they are disqualified for reasoning on any subject. The concurrent voice of all men, (saving the miserable atheists, if there are such monsters,) in all ages, thus proclaiming its origin to have been in the voice of God, declares the Church right in requiring men to believe that there is a God, and therefore requiring them to adopt a religion which owes nothing to human reason for its source or primary claims. And then the ideas and principles necessarily connected with belief in a GOD! an uncaused Cause of all things—a Being who never began to be!! Sound reason stamps as the height of ridiculous presumption all pretence to a full comprehension and understanding of these points, and denounces as atheistic blasphemy the denial of them; and therefore exposes as absurd the notion that we are to admit no truths in religion but such as we can comprehend and understand. And in this she fortifies her position by an appeal to the every day testimony and teaching of our senses, as in a vast variety of other points, so especially in the known facts, passing all the powers of human understanding and explanation, that matter and spirit have a most mysterious union with, and influence upon, each other; and that plants and animals *do germinate and grow.*

Thus sound reason teaches that it is man's duty to admit whatever is proved *to be*, as a *fact*, be it within, or be it beyond, his powers of comprehension and explanation. That every thing which Holy Scripture declares *to be* must therefore be *a fact*, it will not now be attempted to prove. It will answer every present purpose to suppose it granted. The second and third of the above seven propositions will also be taken for granted. What says Holy Scripture of the others?

The Son is God.—"The WORD was GOD."[*] "Unto the SON He saith, Thy throne, O GOD is for ever and ever"—"Thou, LORD, in the beginning *hast laid the foundation of the earth; and the heavens are the works of* THINE *hands.*"[†] "His name"—the name of Him of Whom it is said, "Unto us A CHILD is born, unto us A SON is given"—"shall be called the MIGHTY GOD, the EVERLASTING FATHER."[‡] "God was manifest in the flesh."[§] "CHRIST is over all, GOD BLESSED FOREVER."[‖]

The Holy Ghost is God.—"Why hath Satan filled thine heart to lie to the HOLY GHOST? Thou hast not lied unto men, but unto GOD."[¶] "Know ye not that ye are the temple of GOD?" "Know ye not that your body is the temple of the HOLY GHOST?"[**] "Well spake the HOLY GHOST by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand," &c. —"I heard the voice of THE LORD, saying, Go and tell this people, Hear ye indeed but understand not," &c.[††]

The attentive reader of the Bible, especially the New Testament, will find therein constant and strong *confirmation* of the facts that the Son is God, and that the Holy Ghost is God, thus clearly *proved to be* facts; although they, like other facts of which we have incontestible evidence, surpass all our powers of full comprehension or explanation.

Abundant too is the evidence of the further fact, that *the Father, the Son, and the Holy Ghost, are distinct from each other*, and not merely different manifestations of the Deity, or the personification, as it were, of different acts and influences in His great scheme of mercy and salvation to our race. Two passages may be cited as themselves sufficient proof of this fact; which indeed will be found, not only established by a variety of other evidence, but obviously essential to the reasonable understanding of the views generally given of the divine nature and acts.—"The *Father* sent the *Son* to be the Saviour of the world."[‡‡] "The *Holy Ghost* Whom the *Father* will send in *My* name."[§§]

As, therefore, there is but One God, and the Father is God, the Son is God, and the Holy Ghost is God, and yet the Father, the Son, and the Holy Ghost, are distinct from Each Other, it follows that *God is One and Three.*

In the simplicity and sincerity of primitive times, when Christians, yielding to the dictates of unsophisticated reason, were content to receive humbly and thankfully the religion which Christ taught, as God, and the apostles, as they were specially moved by divine inspiration, and which, having thus been established in the Church, her Heavenly Lord caused to be written in Scriptures which He was pleased to constitute His people's permanent rule of faith, and guide and counsellor in religion, and the test of sacred truth for all future ages, the faithful gave unquestioning assent to these great truths, as facts touching the nature of God, equally satisfactorily proved with the mysteries which characterize many of His works of creation and providence; and professed them with that full and entire confidence in divine teaching, which gave little heed to explanation or enlargement. When, however, objectors became formidable, and though they could not alter the language of the Catholic baptismal confession of faith, and of Scripture, put upon it their own glosses, which were the result of intellectual pride, unsound reasoning, and false philosophy, and, in various ways and degrees, of depravity of heart; and thus endeavored to make it speak their sentiments; it became necessary to be more precise in defining the Christian faith, and explaining Scripture terms and teaching. Then was introduced the term TRINITY, confessedly not scriptural as a *word;* but rendered necessary by the speciousness of anti-Christian doubts and difficulties, and the wicked boldness and recklessness of false philosophy, as explaining the true *meaning* of Scripture, in the *Threeness* of the divine nature; and the term *Person* was applied to *Each* of the *Three*, Which co-exist in the Divine *Oneness*. This oneness or *Unity* was declared to be in *nature* and *substance;* and the *threeness* or *Trinity*, in *Person*. Although, therefore, the word Trinity is not in the Bible; yet is God therein revealed *as* The Trinity.

This doctrine clears what would otherwise be totally inexplicable, the command to make disciples of Christ, or Christians, by baptizing them in the name of the *Son* and the *Holy Ghost*, equally with that of the *Father*. Upon what other principle can Christ, in giving this command, have done otherwise than positively prescribed idolatry? No language can be plainer —"*In the name of the Father, and of the Son, and of the Holy Ghost.*" Either the Son and the Holy Ghost, here clearly represented as distinct from Each Other, and from the Father, are Each *God*, or beings not God are raised to an equality with Him.

Thus too we can understand how there can be no compromise in favor of that great sin of idolatry against which the Bible is so sternly set, in commending Christians to "the grace of the *Lord Jesus Christ*, and the communion of the *Holy Ghost*," as well as to "the love of *God.*"

When superficial reasoners have exhausted their ingenuity, and heresy and infidelity have wearied with their false pretensions, the sound philosopher will see in the great doctrine of Trinity in Unity, a *fact*, which, if he will allow moral evidence to sway his mind, he must admit to be clearly proved. Its mystery and incomprehensibility he knows to be no greater than are attached to many of the undoubted facts and operations of nature. As a fact, then, he sees that it must be held to be an essential part of truly rational religion. B. T. O.

---

[*] St. John i. 1.
[†] Hebrews i. 8, 10.
[‡] Isaiah ix. 6.
[§] 1 Timothy iii. 16.
[‖] Romans ix. 5.
[¶] Acts v. 3, 4.
[**] 1 Corinthians iii. 16. vi. 19.
[††] Acts xxviii. 25, 26. Isaiah vi. 8, 9.
[‡‡] 1 St. John iv. 14.
[§§] St. John xiv. 26.

For the Churchman.

THE WEST.

NO. IV.

There is something curious, though withal perfectly natural, in the manner which the excitement which I have endeavored to describe in my last, propagates itself: it generally follows laws which operate with equal force with the politician, or the enthusiast of any description: supply fuel to the passions by addresses to peculiar feelings, and the mental disturbance will be in proportion to the skill with which the orator manages his subject; the excitement in all cases, is pretty much the same; it differs only in the direction given to it; and of course will manifest itself also differently in its expression.

The similarity between these different cases may, I think, be more clearly seen, when we consider that they are equally transient in their effects: the man who is influenced by the knowing politician to give his vote for a certain person, very seldom can give a very definite account of the reasons of his choice: the person who receives his religious impressions from a camp-meeting, is perhaps more at a loss in accounting for his belief, when the excitement subsides: he remembers nothing but a succession of confused emotions, to analyze which, altogether surpasses his power: is it surprising then, that in the greater number of cases, religion ceases actively to operate, when animal excitement subsides? and that very many, taking their own experience as the criterion of religious character, relapse into infidelity, or carelessness?

When the struggling emotions could be no longer suppressed, a scream was at length heard from the end of the house, succeeded by a loud and passionate burst of lamentation; when a preacher from the platform called out, bring her up to the Altar. The Altar! we stared: our first impression was, that the charge of a Methodist against his brethren, of introducing a kind of modified Puseyism, might perhaps be true: we were beginning to philosophize, but there is no time, though admirable materials for this business, at a camp-meeting: we soon, however, discovered that there was no cause to call in question the Protestantism of our Methodist brethren in this case. Bp. McIlvaine himself, however, strongly objecting to the term, would pronounce the *material* and the *form* perfectly harmless: the idea was entirely primitive, though perhaps not Catholic; there was no box-like structure to suggest superstitious notions to those who valued the *remains* of John Wesley, &c.; no marble slab to indicate the sacrificial uses to which it might be made subservient: not even an *honest table* graced that part of the house in which I knew from the direction of all eyes, the Altar must lie: I was puzzled to learn what the Altar must be, as I presume my readers are also: my curiosity, however, was soon satisfied: in front of the platform, and immediately under it, a space was enclosed with forms well provided with straw, where the anxious wallowed to their heart's content, until they got rid of their anxiety: just imagine this sty, crowded with human beings, of all ages, and both sexes, old and young, grave and gay, the gray headed old man, and the beardless stripling, the prim old lady, and the flaunting young miss; tumbling about, groaning and sobbing, and screaming: imagine all this, and you have some idea of a *Methodist Altar* as I have seen it; one glance at this scene would be better than all the formal denunciations even of a learned Prelate, to dissociate for ever the ideas of Altar and superstition. When the young woman to whom I have just referred, had proceeded about half way from where she was seated toward the Altar, she suddenly stopped for a moment or two; we began to think the gentlemen at her side, who supported her along were disappointed in their calculations, and that she was scarcely prepared for the Altar yet; we were calculating wrong, she wanted company. As soon as she could command her voice, she called out 'John' two or three times as loud as she could: what relation John maintained toward the young lady in question we could not ascertain; he manifested, however, no desire to comply with her request; he was soon besieged by two or three of the orators of the day; he was plied with the most sugared language; the preachers became almost sentimental; all would not do, they by degrees waxed a little harsher, hell and destruction were heard frequently, and in emphatic terms; John resisted all, and was at length consigned with the strength of two or three pair of lungs, to a certain very warm place for his obstinacy. The young lady was, however, not long without company, the ice was broken, others followed soon after, and in the course of about an hour, the Altar was nearly filled. The scene at the Altar, at first struck me as painful, perhaps distressing; it changed however, very often, and according to its different phases excited, sometimes tears, sometimes pity, and frequently perceptions of the ludicrous which few were able to control: but of this hereafter. While all were watching the progress of events with the utmost attention, the scene suddenly changes: a man came running to the house and whispered something to another man, who communicated the intelligence to those around him: the communication acted like an electric shock on the audience, the greater number of the young men were up and out in an instant; the whole place was in bustle and confusion; a few horses had been stolen, and it was surmised that a couple of negroe's had also made their escape, this made quite a gap in the proceedings, it was sometime before attention could be roused again, and even then, everything went on rather languidly. At length all exhortation to the more hardened was suspended, and their utmost efforts were directed to *bring out* the anxious folks.

The process of *bringing out*, as it is called, is certainly a study every way worthy of an inquiring mind: and it is one in which I expected to see much more art, and chicanery used, than was displayed on this occasion. While this much is very cheerfully conceded, it must be confessed on the other hand, that very little was said which gave any conception of religious doctrine or even religious belief, in this stage of the proceedings, I was particularly attentive; I felt very anxious to ascertain as nearly as possible, the means by which such startling and sudden effects were produced. It was easy enough to perceive how persons might be stimulated to any degree of religious excitement, by appeals to their passions or their sensibilities; but how they could be led back again from this state, to one of spiritual exultation and tumultuous joy, it was more difficult to imagine. The difficulty, however, was not so great as I had supposed: the preacher to whom I especially directed my attention, commenced with a young man who was sobbing in a very distressing manner, and occasionally screaming aloud; he appeared very penitent and appealed loudly for mercy. There were no attempts made to point out the true nature of repentance, nor to give true views of the character of faith; *assurance* was the thing aimed at now; the preacher called out incessantly to the youth, to *lay hold*, while he, ignorant even of the acceptation of the phrase in the language of the sectarian, struggled as lustily, and gasped as convulsively, as if he were about to catch something material and tangible. The term which I have just alluded to may be used in an unobjectionable sense, and when properly guarded and explained may give a proper direction to affections: but when used without such an explanation, and entirely unguarded, it is so much cabalistic jargon; and can convey no definite idea to the hearer: it is even worse, it excites feelings the opposite to those which ought to be cultivated by the penitent, and the contrite, and causes a transition at once from despondency, to presumption: presumption is the prominent characteristic of the school of Calvin, and of all who even without professedly belonging to that school, adopt some of its teaching; and the language of Wesley to the Hills, the Toplady's, &c., when boasting of *distinguishing grace*, might be used with perfect justice even of *distinguished* persons among ourselves at the present day. This presumption (I can call it by no better name), soon appeared in the case of the individual to whom I have been referring; and from a state of almost utter despondency, he was elated to one of unbounded joy. The process was continued in other cases, with a result precisely similar, and in the course of a couple of hours we had a couple of dozen of veritable conversions; I must confess that I think some of the preachers ashamed of the whole business, but a want of interest in it might soon deprive them of caste, and, until better provided for, they generally manage to silence their conscience. I am led to this conclusion from the manner in which operations were carried on here. For the purpose of hearing distinctly what was going on, I drew pretty near the preacher who was shriving the young man just referred to, when he became aware of my presence his embarrassment was perceptible enough, he became silent after awhile, and finally slunk away into a corner. In most cases I perceived an intelligent eye, when witnessing the process, embarrassed the whole proceedings. There was another scene to which my attention was afterward called, which illustrates more strongly, still the true nature of some Methodist conversions; and the utter insufficiency of the grounds on which it is predicated. Behind the stage was a group of Blacks formed into a circle, in the middle of which was the Black preacher. He commenced to preach, but soon grew tired and commenced singing: the negroes around joined him, and becoming gradually excited, they commenced dancing, and jumped round and round, until they fell one by one in a heap in the centre of the place they at first occupied; not a syllable was spoken all the time to them, that they could possibly gain an idea from; yet still they manifested even more excitement than their white brethren, and were pronounced equally good cases of conversion: the only interference of the Preachers in this case, was to call upon their Black substitute to do his duty, whenever the excitement appeared to subside. This is the way the Black-a-moors *get religion.* While speaking of excitement and its causes, I remember an individual case unconnected with the present scene, somewhat remarkable. It was the case of a young man of good character, and superior education, who became during a *revival* inordinately excited on the subject of religion. In its first stages he was merely penitent, but afterward became perfectly wild, it was painful to approach him; at last he got religion and I was invited to visit him as a personal friend. I perceived there was an air of triumph in the invitation, and a desire to make a little parade, more especially as my position with regard to such matters was well known. When I saw the young man, he was in a state of delirious joy. I perceived at a glance that his nervous system was entirely deranged, and I suspected the cause, he had eaten nothing for three days; and was delicate for some time before. After merely remarking on the impropriety of keeping up the excitement, and pointing out its true cause, I advised his friends to give him some food and put him to bed. They took my advice, and the young man was himself in a day or two. After this, the person who gave me the invitation, (he was a Clergyman), talked very little about revivals. S.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION VI.

SECTS BEFORE THE REFORMATION.

(Continued.)

2. The *Waldenses.* "The early history of the Waldenses is, indeed, involved in some obscurity; but it seems clear, beyond all reasonable doubt, that they owed their name, and their origin as a sect, to a certain citizen of Lyons [in France], who lived at the latter half of the twelfth century [1160]. It appears, also, that he [Peter Waldo] caused the Scriptures to be translated into the vulgar tongue; that he and his immediate followers drew upon themselves the censure and persecution of the Church of Rome, not only by taking upon them the office of teaching, but by some of the doctrines which they taught."[*] "It does not appear that *Waldo* and his *immediate* followers contemplated a separation from the Church of Rome; but rather a revival of personal religion within its pale, and a removal of some abuses and superstitions..... It seems clear, from the statements, or (what is even more important) the silence, of their persecutors and their own confessions (that is, from all the sources of information that we possess), that opposition *was not* directed against *some* of the peculiar doctrines of the Romish Church."[†] For instance, they held firmly to the doctrine of Transubstantiation, and believed that each individual could perform the service of the Mass. There is reason to believe that Waldo designed to form a new religious Order, like the Monks or Friars, under the sanction of the Romish See, but failed in his object.

We have before us, then, the Waldenses, or a sect within the Church, differing in many respects from its doctrines, yet agreeing with it in many of its peculiar characteristics—submitting to its opposition and persecution. But, besides these, many of them were scattered abroad by the persecutions, and became associated with the Albigenses, and were dispersed over the greatest part of Europe. There they remained until the Reformation, and were among the first to join that movement. This fact will go far to account for the confusion of names so often found in speaking of these people.

Of that part of the followers of Waldo that joined the Albigenses, and by which the doctrines of the latter were much modified, we need not say anything further. Ecclesiastically they became the same "*people*," a part of the same sect, bearing the same relation to the identity of the Church.

But, of the other part of the Waldenses, we need say nothing further than that, as a sect *in the Church*, they had ceased their existence before the commencement of the Reformation. But if they had not, the fact would not require a modification of our statement at the close of the last section: they would not require to be considered as a distinct branch of the Church.

So far, then, as our present purpose is concerned, we may regard these two sects, that is, the Albigenses and the Waldenses, except that portion of them that never separated from the Church of Lyons, where they were born, as being but one. Shall we now claim for them the name and character of a Church, properly so called? This word either denotes *the* CHURCH—that is, the Church universal—or a particular branch of it; and, in this last case, it must be the church of some particular place, and have a local habitation—a geographical position on the surface of the earth. Of what territory or country was it the Church? Of Albigesium? If so, then of course they were schismatics whenever they went into any other territory already occupied by a Church, and set up their independent and rival jurisdiction there. But they were not the Church of Albigesium—that Church was established there long before those emissaries from Thrace came thither with their peculiar doctrines: they neither claimed nor received communion with the Church of Albi—were in no way merged in, or identified with, it while they remained—but always continued to be a distinct, a rival, and an opposing body. No: they were a sect of human origin at the first, and that they continued to be until they were lost in the sects that arose at the time of the Reformation.

It is evident, therefore, that nothing can be gained by any modern sects in the point of identity with the Church of Christ, from a connection with the Albigenses or Waldenses. They constituted no distinct part of the Church —no branch of the original vine. As a Church they had not existed from the Apostles' days, in a distinct individual capacity; and therefore they were not of Apostolical origin. They never were in communion with any part of the Apostolical Church for a moment, from the very commencement of their existence as a sect. They never held or claimed the ecclesiastical jurisdiction of any one portion of the habited globe; but were always a sect living within the limits of, and in opposition to, a branch of the Church whose catholicity was unquestioned by them, and whose right to jurisdiction is undeniable.

The efforts of Waldo and his immediate followers, so far as they aimed only at a reformation, and the restoration of pure religion, cannot fail to elicit our most cordial sympathy. But we must not attribute to him an infallibility, nor let our admiration and approbation of his course follow him any farther than he followed the only infallible Standard and Guide of human actions. I readily concede, that his views were a vast improvement upon the Church dogmas of the age and country in which he lived. But when he consented to become the founder of a sect—to lay an "other foundation" whereon for others to build—he violated a fundamental law of God—a law which, I suppose, I have sufficiently developed, as the Second Principle of Church Extension, and which every sect and denomination of our land sanctions by its own use. It is the law of unity. Take the case of any village or community in which there is a parish of Presbyterians, Baptists, Methodists, or Congregationalists even, sufficient to accommodate all the persons of that way of thinking in that place, and where there is no prospect of an increase of numbers, and those that they have are only sufficient for the support of the ministrations of the one parish, and none of these denominations will allow their members to form a new parish in that place—necessarily weakening, as it will, the old one—presenting an occasion for inevitable rivalry, opposition, and contention, between those who are thus unnecessarily divided. The organized seceders will not be viewed as a Church of their denomination by any of these sects, nor allowed a seat in their Council, Presbytery, Conference, or whatever may be the name by which they designate their deliberative body next above the parish.

Now, assuredly we cannot deny that the Church of Christ has the power which they each of them claim for their own, to preserve its unity, and protect itself from the identification with itself of other bodies heterogeneous to its own, and containing principles fundamentally repugnant to those on which its existence depends. "If," in language which the *Presbyterians* of England used to the Independents in 1645, "if a Church requires that which is evil of any member, he must forbear compliance, *but yet without separation.*"[*] "This request," say the Presbyterians further, "supposes the lawfulness of gathering Churches out of true Churches, ... and that in countenance of this liberty, there is not the least example in all the Holy Scriptures."[†] Such is the doctrine of the Westminster Assembly who drew up for the Presbyterians their Rule of Faith, and laid the foundation of their Church in England and in this country.

I am aware that I have given an account of the Waldenses and Albigenses somewhat different from those which are the most popularly received. The truth of the case is, that but little has been known about these sects until quite lately. And writers who felt the awkwardness of their position in advocating the ecclesiastical character of Churches unconnected with the past, as well as those, who, though they were in no such position, were nevertheless bent on making out the theory that the Church of Rome is the Anti-christ spoken of in the Scriptures, and needed these sects for the "*two witnesses*," have seized upon here and there, a fact or an isolated expression, and in some cases even drawn upon their fancy for facts to make out such an account of them as would best subserve the purposes of their respective theories. But the publication of "*the Facts and Documents*" relating to them by MR. MAITLAND, has revealed a state of facts which yields but little support to those theories, and has completely dissipated the hopes of their advocates. It is from this source that the foregoing account of those mediæval sects has been chiefly derived. D.

---

[*] Maitland's Facts and Documents, p. 167.
[†] " " p. 469.

[*] COLLIER'S *Ecclesiastical History.* Vol. VIII. p. 299.
[†] " " p. 298.

For the Churchman.

THE DIOCESS OF INDIANA.

Mr. Editor.—A writer in the Western Episcopalian, whose article has been copied into the Episcopal Recorder, endeavors to amuse his readers at the expense of the gentlemen who have successively declined the Episcopate of Indiana. With your permission I shall place in your paper the substance of the article, and then trouble your readers with a few comments.

"Our sister diocess of Indiana has recently failed in her *fourth* [or rather fifth] effort to obtain a Bishop; and, in each instance, her proffered mite has been declined by a high-churchman. This, to us, is rather remarkable. For in our judgment, a call to the Episcopate, ought to come to the conscience of a Churchman of that class, with peculiar, if not overpowering, force. And it is only the more imperious, when it comes from a young and feeble Diocess, which promises for its Bishop, an abundance of hard labor, with a small share of temporal comfort. This was just what most of the Apostles had to encounter. And a Bishop-elect of the genuine Apostolic spirit, ought to feel happy, we should think, in the prospect of such a practical approximation to the simplicity and self-denial of his primitive predecessors.

"We pronounce no judgment upon the motives of the Rev. gentlemen who have successively declined the Episcopate of Indiana. Their reasons were, no doubt, in their own estimation, sufficient. But the facts are the common property of the Church; and we have a right to try high-churchmanship, as we try every other system, by its apparent fruits. It was well said several years ago, by a writer who is now a distinguished dignitary of the Church, that 'if *theoretical* Episcopacy be a good thing, *practical* Episcopacy must be a much better.' This is as applicable to high Church inconsistency now, as it was then, and it may be shown that our neighboring Diocess has suffered from just such a variance between Church theory and practice. Let us inquire.

"There are two main principles held by a certain class of high-churchmen, which ought, if true, to give the force of a command to a call like that to the Episcopate of Indiana. The first is the doctrine of *no Church without a Bishop—or Episcopacy essential to the very being of a Church.* And the second is: *that private opinion or individual judgment must yield to the decision of the Church expressed through her regular organs.*"

"With regard to the first, or no Church without a Bishop, it is true that Indiana is in communion with general Episcopacy, and has also the stated visitations of a non-resident Bp. But upon High Church principles, she must nevertheless be a suffering Diocess. For if Episcopacy be essential to the *vitality* of a Church, a Diocess so partially supplied with it, yet this suffering Church, half famished for Episcopal feeding, has stretched out her hands four [or five] times in vain, to those who of all others ought best to know and most to feel the extent of her wants. Had her application been made to Low Churchmen, who only hold that Episcopacy is essential to the perfection or *well*-being of a Church, and not to its *very* being, her failures would not have been so remarkable, or so hard to be borne." Again, if this doctrine, "that Episcopacy is essential to the Constitution of the Church" "be true, there is no Church in Indiana except the [Protestant] Episcopal and the Romish. The whole population, except those included in these two communions, are out of the pale of the Church Catholic, and without any tangible title to covenanted mercy. What a strong claim does such a population present to the conscience of a High Church Bishop-elect! A Low-Churchman, indeed, in such a position, might reply: 'It is extremely inconvenient for me to accept the appointment; and according to the best judgment that I can form—I ought not; but although Indiana is not now blessed with a full Episcopacy, as I hope she will be, she is not without the essential means of salvation presented by other denominations.'" As to the second point, "It is considered by many Churchmen of a certain order, very *Ultra-Protestant* or *Anti-Catholic*, for any individual to set up his private judgment against the voice of the Church duly expressed. And if this principle demands a rigid observance in any case, it must be when a Presbyter is called by the Church to take his place as a successor of the Apostles. A call to the Epicopate or Apostolate cannot now be made as of old, either personally by the Master, or by miracle. And in our American Church, the responsibility of calling a Bp. rests with the Convention of each Diocess. Of course the Presbyter who refuses such a call sets up his own private judgment against the voice of the Church, and thereby contravenes what High Churchmen consider a great Catholic principle"!

In these observations, Mr. Editor, there is some sense mingled with some nonsense. A part of the nonsense consists in supposing that the Missionary Bp. of the North West, and three Presbyters, belonging respectively to the Dioceses of Maryland, Pennsylvania, and New York, must bend to the decision of the Diocess of Indiana, or else subject themselves to the charge of contravening a great Catholic principle. High Churchmen are not accustomed to contend for the infallibility of Diocesan or Provincial Councils, nor do they suppose that *A* in Maine is bound by any canon or resolution that may be passed by the Convention of Ohio or Louisiana. No man, therefore, that knows what he is writing about will argue either that the Missionary Bishop, who acts under the authority of the General Convention, or the Presbyters of the three Diocesses above mentioned, who are subject to their respective bishops, are setting up their private judgment in opposition to a great Catholic principle, by declining to accept the appointment of the Diocess of Indiana.[*]

But not to enlarge on this point, let us see whether Low Churchmanship will stand the trial to which High Churchmanship has been subjected. If it will, Mr. Editor, let us become Low Churchmen, and evangelically so: if it will not, let us remain as we are.

---

[*] It may be said that I go farther than the writer quoted, in bringing in the Missionary Bp. with the three Presbyters. But is not the reasoning (admitting it to be such) as applicable to him as to them? If in his view, the Diocess of Indiana is only half alive, then in his view, he as to that Diocess is only half a Bishop. And has half a Bishop any more right than a Presbyter to set up his private judgment?—Indiana, quoth the Low Churchman, "is not now blessed with a full Episcopacy." She is in "being," but only in a partial (say, half a) state of "well being." Has not the General Convention, then, committed a double offence, first, in permitting Bp. Kemper to do that which is not recognised in the Constitution, viz., divide his well-being office; and then, in placing him in a situation in which, if he desire to give to a *half-vital* diocess its well-being he must necessarily set up his private judgment in opposition to the Church which constituted him a Missionary Bishop; and if he refuse, must set up his private judgment in opposition to a Church which elected him to the "full Episcopacy"?

In order to make a fair trial, I propose to introduce into your columns, such a letter from the Rev. President of the Cincinnati Evangelical Society as he may be supposed to address to a Committee of Indiana Churchmen appointed to inform him of his election to the Episcopate of that Diocess. I shall take it for granted, that this Committee in offering to him the mitre, have appealed to his conscience as a sincerely evangelical man, and faithful preacher of the Gospel, and have urged the consideration that the call is "the more imperious," since it "comes from a young and feeble Diocess, which promises for its Bishop an abundance of hard labor," with a bare support, and that the following is his letter in reply:

"Brethren.—I have duly received your unexpected communication, informing me of my election to the Episcopate of your Diocess, and announcing, to speak scholastically, that, having passed through the fifth High-Church declension, you are now ready for the first Low Church conjugation. Permit me, Gentlemen, at the outset (not to write diplomatically), to convey to you the assurance of my highest consideration. Your letter is the more balmy and refreshing to my spirit, not only from the fact that I have been of late by some of the High Church organs most unmercifully harried, (as King James would say), but that it calls to remembrance the affectionate invocation made by the illustrious Wesley to the equally distinguished Whitefield, when he hoped that the hearts of the faithful would be stirred up to cross the Atlantic and help him in Georgia: "*What if* THOU *art the man, Mr. Whitefield!* Do you ask me what you shall have? Food to eat, and raiment to put on; a house to lay your head in, such as your Lord had not, and a crown of glory that fadeth not away."—(*See Philip's Memoir, p.* 48.)

But, Sirs, I am obliged to say, that your sixth appointment will result in disappointment. As a sound doctrinalist, I hold to the freedom of the will; as a sound Protestant, I feel as if I were both in the optative and potential mood. I am therefore allowed to proclaim, and, as it were, ex cathedra, *Nolo*, NOLO, *Episcopari*. Bear with me while I briefly enumerate my reasons.

First, or Imprimis, every man must take care of his own household, or else be accounted as worse than an infidel. Now, although I am fixed in the principle that preaching is the chief duty of Christ's Ministers, I must confess that for some years I have in a great measure abandoned this duty, and given myself to school-teaching. It is in vain to expect that in such a city as Cincinnati they that preach the Gospel should live of the Gospel. Having, then, been much confined to my school-room, I am not in the *habit* of feeding and providing for the Lord's family, or of seeking for his sheep that are dispersed abroad; not having a cure of souls, I cannot according to my ordination vows, give my faithful diligence so to minister the doctrine and sacraments as the Lord hath commanded, or to "teach the people committed to my cure and charge," drawing all my "cares and studies this way."

My second reason is a sort of corollary from the first. It is founded on the uncertainty of all things. 'Tis better to bear the ills we have, than to fly to others that we know not of. The experiment which is to be tried in Indiana was made in Ohio some years ago, when Ohio was much stronger than Indiana now is; and it almost resulted in the dissolution of the connexion that exists between Bp. and people. *I* learn wisdom from experience.

My third reason is a sort of corollary from the second. It is founded on the Low Church principle of "inconvenience." It will not, of course, be imagined that in acting in the present instance on this principle I am by any means disposed to favor the *general* principle involved in the ancient dictum, When I have a convenient season, I will call for thee. Very far from that! Procul, O Procul!

My fourth reason you will readily understand if you will read our Cincinnati Evangelical Address. In giving "the reasons which have moved our Society to address the *whole* Episcopal Church of the U. S., *instead of the Diocess* in which it meets," we state first, that our Society "is not a Diocesan institution, but may embrace members of any Diocess in the Union." You perceive, then, that we are not Diocesan men. "No pent-up Utica contracts our powers." Of consequence, we possess a decided vantage-ground, and as our Observatory on the hill was designed to scan the visible heavens, so our Church-Observatory was designed to overlook as much of the earth as is comprehended in these United States. It is just as demonstrable that the length and breadth of our operations are inversely proportioned to the size of our Committee, as that in a right-angled triangle, the square of the hypothenuse is equal to the sum of the squares of the other two sides. Remove me to Indiana and tie me down by canons, and what then becomes of my influence as a Presbyter-Bishop of the Church Universal? With what grace could I then, I—a Bishop *inter pares*, censure either Bp. Whittingham, or Bp. Doane, or Bp. De Lancey, or Bp. Otey, for assuming "prerogatives which but too plainly show a leaning towards some other system than our own"? (*See our Address, p.* 13.)

My fifth reason is purely theological, and so perfectly conclusive, that the logicians at Gambier will stand sponsor for it. It is this: "Although Indiana is not now blessed with a full Episcopacy, ... she is not without the essential means of salvation presented by other denominations." I am not prepared to affirm, with the theologians at the Seminary, or with the able author of the Evangelical *Circular*, that a Church having a Diocesan is a Church in *well-being*, for it might not be controlled either by the Queen-City committee, or any other central committee. *But* I am prepared to say, that although Indiana is not now blessed with a *full* Episcopacy (a provisional Bishop not being a full one), she is not without the essential means of salvation presented by other denominations, and of course what she wants in fulness when Bp. Kemper is present or absent, will be essentially supplied by them. The office of a "full" Diocesan Bishop was instituted to promote the welfare of a Diocesan Church, and if, either in the ordination of those who have not been episcopally ordained, or in the rite of confirmation, it sanctions and encourages that which is not "essential," it sanctions and encourages a most profane appeal to heaven, and therefore does not contribute to the well-being of that for whose benefit it was instituted. But our Liturgy is Scriptural, and sanctions no episcopal act that is not essential. I conclude, then, that as the essential means of salvation are presented by other denominations, what they present is equivalent to what is presented in the ministrations of a "full" Bishop, even to Confirmation, and the Episcopal ordination of Ministers who have been already ordained among these other denominations. Do not smile, Gentlemen. There are no greater mysteries in this theology, than in that which you have the reputation of upholding. The other denominations to whom I have referred are those included in "the blessed company of all faithful people" (*See the Circular*), and may be supposed to comprise the Old and New School Presbyterians, the Andover-school, New Haven-school, Oberlin-School and Lane-Seminary men; the Dutch-Reformed, the German Reformed, and those of the Lutherans generally who hold to the doctrine of Justification by faith; the Sandemanians; the members of the two branches of the Kirk in Scotland; the Seceders, Burgher Seceders, and Anti-Burgher Seceders; the Moravians from Bohemia, and the United Brethren from Western Pennsylvania; the Wesleyan, Republican, and Protestant Methodists; the Ironside or Calvinistic Baptists, the Free Will and Seventh-day-Baptists, and those of the Reformed Baptists, whose orthodoxy can be made manifest; the sound part of the Congregationalists; and though last, not least (although they *do* renounce the outward and visible sign of the inward and spiritual grace), the Anti-Hicksite Quakers. All these belong to the *Church Universal*, because they have faith; and they will make amends for all the deficiences of the Church visible.

With my sincere wishes for the prosperity of the Church Invisible, and earnest hope that I may be instrumental in correcting the errors of 'R. R. Bishops, Presbyters, and Deacons,' and of Laymen, too, in that which is visible,

I remain, dear Brethren, affectionately,

Yours, THE PRESIDENT, &c., M.D. D.D.

Are any of your readers edified, Mr. Editor? If so, I shall not have regretted the time that I have expended in endeavoring to expose the absurdities of certain pseudo-reformers.

Your faithful correspondent,

MELANCTHON REDIVIVUS.

Indiana, Oct. 3, 1848.

For the Churchman.

Rev. and Dear Sir.—Having read that portion of "Mastix'" review of Dr. Aydelott's "Prospects of the Church," contained in your paper of this date, I feel constrained to request that you will place in convenient juxta-position, with his promised continuation, the following extract from the preface to a volume of sermons recently published by Dr. Pusey. The volume, itself, I have not seen, but the extract referred to is taken from the July number of the Christian Remembrancer, beginning at page 93.

My object in requesting its insertion in this connexion, will be apparent to those who read both. With the "Evangelical Knowledge Society," regarded as an organization for the dissemination of partial (and, as I verily believe,) defective views of divine truth, I need scarcely say that I have no fellowship. For, as Coleridge has well remarked, "a partial truth is the worst of all lies." I trust, therefore, that, through the over-ruling providence of God, this society will come to naught, and that the zeal of its members (and many of them have a zeal for God) may find some more legitimate scope for exertion. But if I durst not sympathize with that society as a society, or with its members, in what I can but deem their defective views of truth; still less can I sympathize with those who, however amiable and blameless in all the relations of private life, as *Controversialists*, attempt to refute error with a sneer, or to recover the errorist by wit, ridicule, or banter.

I remain, Dear Sir,

With much respect,

Your friend, and Brother in Christ,

M. P. PARKS.

New York, 14th October, 1848.

"Dr. Pusey, in his preface to the volume of sermons lately published, has spoken mildly of some who are in the habit of using no measured terms towards himself. Indeed, he seems even to have alarmed some orthodox friends, lest he should be going too far, in making allowance for the imperfect views of a different school; and has been led to vindicate himself from such a charge, in an advertisement prefixed to his second edition, which may not be too long to quote.

'A few additional remarks become necessary, since some have understood the writer as though he thought the unhappy divisions among us were altogether in words only; and so, unintentionally, was encouraging indifference as to sacred truth. This, however, is contrary to what he said, when he spoke of 'good and pious men having difficulties in receiving the full truth, as it is in Jesus,' p. vi. What he meant to say is what he has said these many years:—

'1. That *religious* persons who seem opposed to the truth, and often speak very unguardedly, unsoundly, and distressingly, do yet mostly believe much more truly than they speak. They believe what they cannot draw out in words, or would fear to express. Witness the great devotion at Holy Communion and careful preparation for it, among persons who really love their Saviour; and yet it is only on the ground of the awful greatness of that Mystery that we need to prepare more for it than for our ordinary prayers. Again: people would shrink from any irreverence as to the consecrated elements, who would yet, intellectually, argue in a very rationalistic way about them. And again, people speak almost as Antinomians, or as if Christians might almost more readily be saved without good works than with them, who yet are diligent themselves to keep God's commandments, and 'to perfect holiness in the fear of God.' Or, again, they speak as if the commands of the Church were not binding, and yet they themselves obey such of them as they are accustomed to; or they dread 'forms,' and yet use them religiously.

'2. *Religious* persons, holding partial truth, are very frequently opposed, not to the real truth, but to some form of error which they mistake for it; or, again, they are held back by certain consequences which they suppose to be involved in it, but which are not. They are held back by an inveterate prejudice, which hinders them from seeing the pure truth, apart from the error with which they have been accustomed to associate it. And it ought to be a subject of humiliation to those who hold the truth, that we cannot present it to their minds in a form in which they would appreciate it; or, again, that through some imperfection of ours, they may be repelled from it, rather than drawn by its own intrinsic attractiveness.

'3. What *religious* persons among the so-called 'Evangelical' portion of the Church, hold *positively*, that is, their faith, is true. They, then, who have received the fuller teaching of the primitive and undivided Church, have not the call upon them to lay aside anything which they believe, but to propose a fuller belief to them. And when that fuller truth is, by the grace of God, received, whatever errors now cleave to them will drop off; as a substance held in solution is parted with and precipitated, when another is poured in to which the substance which holds it has greater affinity.

'The writer has felt, these fifteen years, that there was more susceptibility for Catholic truth among *religious* minds, who, in consequence of misapprehension, thought themselves, or were, opposed to it, than among many who held what in words more nearly approached to it. He always anticipated (in common with others), that it would be discarded by some who thought that they held it, when they knew what it involved, and would be received by very many who opposed it, when they came to see it truly. Both these expectations were early verified, whatever else there has been against or beyond all his hopes. And so the writer has felt himself called, not so much to oppose those who are entangled in partial views or misconceptions of the truth, as to teach, positively, the truth which they oppose, trusting that 'they who are the truth will hear' 'its voice.' In the preface to this volume, he wished to point out how the full belief of the mystery, that faithful Christians are 'in Christ,' at once comprehends all the truths of our relation to our Redeeming Lord, which are held sacred by those who have embraced a more partial system, imbodies those truths in a deeper and more blessed way, and excludes the errors which they imagine to attach to Catholic teaching.

"The writer spoke of '*good and pious men*,' because, while the case of each individual among us must be left to the Judge, who shall 'make manifest the counsels of the heart,' it is plain, upon the very surface, that a large, perhaps the larger, portion of so called religious controversy, is hollow, unearnest, irreverent, and irreligious. How should it be otherwise, where, amid many words, there is so little self-sacrificing zeal for souls, so little devotedness or love? Yet God has his own everywhere. He is calling more and more to follow Him, who is 'the Way, the Truth, and the Life.' As we love Him more who is the Truth, we shall receive, hold, set forth the truth, 'as it is in Him.' As we love Him who is our Head, with a more burning, self-devoted love, we must, in Him, love his members. And love understands thoughts of love, although ill expressed, and catches at thoughts of truth, though conveyed in broken words and but half uttered, and reads the heart with which it sympathises, and can even open to its own undeveloped meaning, or what it should mean, instead of being itself repelled by its rude or imperfect speech. As we love our Lord more, we shall love more all whom He loves; and as we love more, we shall understand one another better. One grain of love avails more than many pounds of controversy. To those, then, whether penitents or child-like minds, who seek our One Lord earnestly, and to do His will, the writer, such as he is, wished to speak words of peace and love, if so be it might help some who love Him, even in this life to love one another more in Him.

'O Good Shepherd of the sheep,
Lead us and feed us,
And nothing shall be wanting
In the place of the pasture where Thou hast folded us,
Until we be brought
To the pasture of Eternal Life."'

For the Churchman.

Mr. Editor, Dear Sir.—Will you do me the favor of inserting in your paper of this week, the following communication?

In the Churchman of the 7th inst., it is stated that the delegates of the Church of the Holy Evangelists voted for the "amendment" as offered by Mr. Bradish. Such was not the case. Neither the delegates nor the Rector of said Church were present at that evening session. It was their opinion that the subject of the Bishop's salary could not possibly be reached until the Saturday morning. On that morning they went to St. John's Chapel, and learnt, to their sorrow, that the Convention on the preceding evening had adjourned *sine die*; and, as a consequence, they had lost their vote. To make some amends for that loss and to show at least a just and honorable respect for their suffering Diocesan, they herein state that they should have voted for the appropriation of $2,500 to him without that *amendment*.

BENJ. EVANS,

Rector of the Church of the Holy Evangelists.

October 16, 1848.

For the Churchman.

Rev. Mr. Editor.—I noticed in one of the city papers of —, in the Diocese of —, that when the Presbyterian house of worship was destroyed by fire, a few weeks since, the vestry of —— Church, then without a Rector—offered to the Presbyterian congregation the use of their Church until other arrangements could be made. A few days since, I saw it announced, in the same way, that the Rev. Dr. ——, (the pastor of the Presbyterian Society), would preach in —— Church on the following Sunday. Such a violation of the usages of the Church,—of the letter and spirit of the Consecration office, and of the clear and plain principles of Churchmanship should not pass without rebuke. Let me, then, commend that Vestry to a careful examination of the Consecration office,—to the prayers, and to the Epistle—wherein they can scarcely fail to find the rebuke which such spurious and short-sighted *liberality* deserves.

CHARITY.

THE CHURCHMAN.

New-York, Saturday, Oct. 21, 1848.

On our last page will be found the concluding portion of Bishop DeLancey's Address to the late Convention of his Diocess. In common, we believe, with the great majority of Churchmen, we feel especially thankful to the Bishop for that part of the Address which relates to the Evangelical Knowledge Society.

In connexion with Mr. Parks's letter in another column, we beg to make our public acknowledgements to our correspondent "Mastix" for his able contributions to our journal. We should be glad, if it were practicable, that the mischievous errors of such a book as Dr. Aydelott's could be exposed in a manner congenial to the feelings of all classes of readers; but whether this be practicable or not, we are glad to see them exposed; and shall continue to feel obliged to 'Mastix' for his review until we are furnished with a better.

We are indebted to an attentive friend for the "Glasgow Constitutional" of Sep. 23, containing a full account of the Consecration of the Rev. Walter J. Trower as Bishop of Glasgow and Gallcway, which took place in St. Mary's Church, Glasgow, on the Feast of St. Matthew the Apostle, (Sep. 21.) The Primus, the Rt. Rev. Dr. Skinner, Bishop of Aberdeen, was the Consecrator, assisted by the Bishops of Edinburgh, (Dr. Terrot), Argyll and the Isles (Dr. Ewing), and Brechin (Dr. Forbes). Among the Clergy present, we notice the name of the Rev. Mr. Bedell of this city. We hope to find room next week for the interesting narrative of the services on this occasion.

We observe by the English Papers that the Rev. Dr. Hinds, one of the Chaplains of Archbishop Whately, and of the same theological school, has been raised to the Deanery of Carlisle.

The first Publications of the P. E. Evangelical Knowledge Society are likely to prove an apple of discord in the ranks of its founders and supporters. Of one of them—A key to the Prayer Book by an English Low Church Churchman, with notes by the Committe.—The Christian Witness (Boston) thus speaks:

"We have not had time to examine the work of the author so fully and carefully as we wish to do. But so far as we have examined, we have seen but little to object to, and a considerable that we very much like. But we cannot say so much of the notes of the committee, 'embraced in brackets.' We do find much in them which serves to nullify what we regard as the wholesome teaching of the Church. It would be naturally supposed, that a 'Key to the Prayer Book,' written by one of that class of ministers in the Church of England, who are called low Churchmen, would not stand in very great need of any essential degree of dilution. Yet the committee have taken especial pains to counteract what he says, in several points, which involve the consistent carrying out of the principles of the Church.

If this volume, as the committee have published it, is to be taken and received as an exposition of the views of the new society, then we take the liberty of saying plainly, in the very outset, that we do not agree with them. We want the Church and the Prayer Book just as they are. We do not, and will not, tolerate the nonsensical fooleries which men, bewitched with Puseyism, want to introduce; neither will we, in the least degree, acquiesce in the measures of those who, with good intentions, but with mistaken views, are trying to make our services and our institutions better than the Prayer Book makes them, by lowering our standards and modifying our distinctive principles. We abominate party spirit, and the mischievous extremes to which it inevitably leads. When one side puts forth extravagant notions, it operates as a challenge to the other to do the same; and human nature will have very much changed, if such an antecedent is not followed by such a consequent for some time to come. We spoke of a book on confirmation, not long ago, in terms of decided disapproval, as containing and inculcating dangerous heresies; doctrines which we do not believe, and which the Church does not teach;—a book imbued with Tractarian principles. We understood that in one instance, at least, it sold all the better for the severity of our strictures. It may be that this book will be bought the more readily by some, for the criticisms we have made on the notes of the committee. If so, we shall be content. All we can say is, that it may be *their* 'Key,' but it is not *ours*."

Upon this same work, and another—a religious Novel, the Curate of Linwood—the Southern Churchman—Bishop Meade's own paper—thus comments.

"In both of these books, it appears to be assumed, it certainly is in the latter, that the Calvinistic theory is the doctrine of the Church of England and of the Protestant Episcopal Church in this country. We recollect but one reference to the subject in the 'Curate of Linwood.' The subject of Calvinism, in the abstract, in regard to its agreement with the Scriptures or its opposition to them it is not necessary here to consider. But we must express the belief that the Church has left this an open question to her ministers and members, or in the words of Burnet, on the 17th article, that on this subject, she 'has not been peremptory, but that a latitude has been left to different opinions.' And with this belief we regret that the authors of the books in question, and the committee of the society here, have not deemed it proper to adopt the sentiment of the Bishop above quoted. '*We leave the choice as free to our readers as the Church has done.*'"

Upon this auspicious commencement of the work of publication by this Institution, set up for the reformation of the Church, our readers can make their own comments.

We will only add, that the Protestant Churchman commends these same volumes—radicalism, Calvinism and all, we presume—to its readers. See Paper of September 23.

VALUABLE LAW LIBRARY, *for sale at Auction.*—We are requested to call the attention of our readers, to the advertisement of Messrs. Cooley, Keese and Hill, in our paper of to-day.

The collection to be sold by them is very choice and full, not only in the black-letter learning of the Law, but also in the most modern reports and elementary treatises. The Year Books, Howell's State Trials, Acts of Parliament, and many of the older volumes of Reports included in this Library, are very rarely to be met—Antiquaries and true legal students will find here works, that come up rarely at a public sale, and that can be procured by importation, only at heavy cost. Certain of the works of more general value, would find an appropriate place in our public libraries, the City or the Historical Society. The fact of the books having been bought together, at great expense, and guided by the skill and judgment of their late possessor the Hon. D. S. Jones, one of the very first names, at the New York bar, and especially pre-eminent, as a chancery lawyer and conveyancer, afford a sufficient guarantee of their being well selected and valuable.

Perhaps a more completely furnished law library has not been advertised for sale at public auction, for very many years.

COMMENCEMENT ADDRESSES—COLLEGE OF ST. JAMES, Md.

These sterling addresses, delivered at three several commencements, by the Rector of St. James's College, are a meet accompaniment to the *fruits*, which that young and prosperous Institution has already yielded the Diocess of Maryland in two graduating Classes. The Classes, as we learnrfrom a note, were small, but, as will ever be the case where the 'line upon line' of Academical learning is sanctified and enforced by the 'precept upon precept' of Christian truth, they were thoroughly and accurately trained. The addresses are plain and downright exhibitions of important principles; one treats of the duty of *definite and authoritative Religious teaching* in our schools; another commends *truthfulness and reality of character* as the secret of genuine success in life; a third contains the history of St. James's College.

The dedication of these addresses to the Rev. Dr. Muhlenberg, can hardly fail to awaken in thoughtful Churchmen, a regret, that this large and wealthy Diocess of New York, before which the true theory of education has been so long held up by *private zeal* and *self-sacrifice*, is doing so little for its encouragement or adoption. Twenty years ago, the principles, which are now imbodied, and to which the seal of the Church has been set in Maryland, Virginia, New Jersey, Connecticut, Georgia, and some other Diocesses, were *on trial*, so to speak, in this Diocess, in the then Flushing Institute. The result of that trial is now no longer a question. It is enough that what was then called sectarian, but now *Church* education has commended itself to religious people of all denominations. A school at the present day will hardly dare advertise itself without some promise of a Christian, or Church, or family, character; or if it would carry all points, it unites all these advantages, and becomes, what the Flushing Institute exhibited so many years ago, a *Christian family*. Thus, the honey first made by way of experiment at Flushing, has found a place in a hundred similar hives: many an Institution of learning which might otherwise have vegetated quietly from year to year, with no suspicion, that the growing souls of the young require other roots than those to be found in the Latin and Greek accidence, or the Binomial theorem, has now been forced to admit, at least in theory, that Religion also is a *germ*, that the spiritual life is a thing to be *educed*, that if education would not belie its name, it must be planted, so to speak, beside the *River of waters*,—even by those life-giving streams, which flow nowhere freely, but where "the Word of God is preached and the sacraments duly administered."

Hence, even those schools through the country, which do not acknowledge a distinctive Church basis, are obliged more and more to assume at least a Christian profession. If the Religious character is not made *the one thing needful*, it is at all events one of the things. Through a variety of influences, among which the successful experiment of Dr. Muhlenberg, has been neither the last nor least, the educational tree has been at least *inoculated*,

"Miraturque novas frondes et non sua poma"

All this is well, and so far as it goes, a matter of rejoicing. But while the "seeds of light" are thus being sown, and men begin to see that education is a delusion unless it be religious, and religious education is impossible unless the teacher can speak with authority, and authority a sham, unless through the Church it have the seal of the kingdom of Heaven, it is truly lamentable that our own Diocess, able as it is to take the lead in every good work, is in this so far behind others. The Diocess of Maryland has already three schools, two of them Collegiate, in successful operation, duly chartered, well enough endowed to save them from the ruinous effects of any temporary embarrassment, and under the avowed patronage of the Bishop and Convention; New Jersey has two, one of established character; Virginia, two, one Theological Seminary largely assisted from this Diocess; Connecticut a Church College, to which, having no place for such talents at home, we have lately sent a Rector; Western New York a College, which again, with a charity that does *not* begin at home, this Diocess has aided by a liberal contribution: and so with many others which New York has assisted, in some cases with money, in others with the more invaluable gift, if that can be called a gift which is merely *dropped* for want of ability to use it, of zealous and well-trained teachers. In the mean time St. Paul's College, from which so many have gone forth to labor in Diocesses where their peculiar training is appreciated, remains what Flushing Institute was twenty years ago, a private and unendowed Institution. It is still indebted for a precarious existence to individual zeal and self-devotion. Successful as it has been in that Christian nurture, which begins in the fear of the Lord, and laboring for the Church, it is still obliged to close its doors practically to all but the wealthy few; or if others are admitted, it is only at the price which the pelican pays for her young. Since, to give freely that which is *not* freely received, is not charity, but self-exhaustion.

Nor is it much to the point, that as one Christian school is exhausted, the demand, created by the anxiety of parents for a guarded education, will call others into existence. A good school is not the creature of a day; much less a good teacher. No one can teach well, who has not been well taught; and to be well taught requires not only good teachers, in the ordinary sense, that is clever and well designing men, but as it were, that peculiar atmosphere, those gentle and imperceptible, but ever-present and powerful influences, which result from the blended traditions and experiences of men, working together on principle for a long course of years. Good teaching in fact is the mellowed growth of time. The first years of a school are necessarily years of experimentation. Many mistakes must be corrected, many evils unforeseen must be guarded against, many stumbling stones removed, before it can do its work with anything of certainty and precision. What Chaucer says of old fields, and old books, may be applied, with a single verbal change, to schools:

Out of the olde fieldes, as men sayth,
Cometh all this new corn from yeare to yeare;
And out of the olde schooles in good fayth
Cometh all this new learning, that men lere.

It were well if intelligent Churchman would take hold of this matter in earnest. If we wish our children to grow under the shade of a genuine Church College, it will be better to adopt and rear up the oak already half-grown, than to plant the acorn anew. St. Paul's College is in in our midst with a well-matured system of instruction, with a discipline strict enough for good morals, yet with no shade of austerity, with a practical acquaintance with boys, the result of a long and watchful experience, with advantages, in short, which it would require another twenty years, and another Dr. M., to accumulate in one place, which, once lost to the Diocess, another generation might labor in vain to recover. With these advantages all that it needs at present is the sympathy and confidence of Churchmen in the Diocess: what it will need hereafter, and what it ought to have, is such a distinct patronage of the Diocess as well *entitle* it to full confidence, and such an endowment as will enable it to open its doors to a wider circle of pupils. In its history so far, there has been "*the work of faith*, and *patience of hope*, and *labor of love*," it needs but the intelligent sympathy of Churchmen to give it hereafter the quietness and confidence of assured success.

M. M.

In compliance with Dr. Smith's request, we commence this week the publication of his speech in the late Convention in regard to the qualification of Lay delegates. The speech, which the author has written out for our paper, will be concluded in our next.

To the Editor of the Churchman.

Dear Sir,—The following speech on the propriety of excluding non-communicants from future Conventions is sent you for publication. Recourse had been had to this step because on the final disposition of the question no representative of the class sought to be disfranchised will feel himself at liberty to attend.

I beg however it may not be supposed for a moment that the remarks herewith transmitted are precisely the observations which were made on the floor of the Convention. My object has been to consolidate into one Discourse what would have been said at different periods of the debate had time and circumstances permitted.

Yours respectfully,

J. AUG. SMITH.

5 Carrol Place, Oct. 14, 1848.

Mr. Prssident,—The gentleman who brought forward the motion before us called upon non-communicants to evince their magnanimity by voting their own exclusion. Now, sir, it is my misfortune to belong to that class, and yet I can not conceive how we are to manifest dignity of mind in violating our duty, that we may consult our ease. For what brought us here? Did we crave and seek the honor, and an honor it is to sit in this Convention? I suspect not. No, sir, at personal sacrifices more or less onerous we attend in compliance with the wishes of others. And for myself, at least, I did not accept the proffered and most unexpected appointment until I had consulted the respected Rector of St. Marks, and had heard the advice of a Clerical friend* whose judgment is in my estimation of great weight. Accordingly, I now occupy the floor to contribute my mite toward maintaining the Church wherein my Father administered and whereof my children are members. But a *mite* only can be offered where a talent has not been vouchsafed. Luckily, however, on this occasion and from me, no great amount will be required. For so ably have the gentlemen, who concur with me in opinion, conducted the debate, that what I chiefly propose is to generalize their arguments in the hope that views more comprehensive, though not more just, may then be taken, and for this purpose a few particulars will prove convenient.

It is then conceded on all hands, Mr. President, that changes are in themselves objectionable since they necessarily cause some evil. And it is further acknowledged that of all subjects, religion is the very last that should be tampered with, because in none are rash experiments so likely to eventuate injuriously.

These truths therefore being premised, is it not the plainest dictate of common sense, that preparatory to any proposed alteration in the Canons of the Church, it should be made manifest to this body that evils more or less aggravated do actually arise from the existing order of things? Has this been done? Why, sir, incredible as it may appear, neither the gentleman who introduced the measure, nor any other of its supporters, with a slight exception presently to be mentioned, has submitted to the Convention one single, solitary fact to prove that the Church suffers aught from the present organization of its government. And so far from being voluntarily and properly enlightened with regard to a preliminary thus indispensable to action on our part, when I asked for the requisite facts, the Rector of St. George's very gravely replied, the demand should not have been made since I ought to have known that the facts inquired for could not be forthcoming!

Now, sir, the lawyers have a maxim *de non apparentibus et non existentibus eadem est ratio.* And of all concievable things, where they really exist, being most keenly felt, are the most readily stated. To admit, therefore, tacitly, and still more expressly to declare, as does the Rev. Dr. Tyng, that no available facts can be laid before us, is in other words to concede that no tangible cause of complaint exists and consequently that we are called upon to legislate against a grievance which is purely imaginary.

But a gentleman on my right did adduce *two* cases where it may be admitted some abuse of power occurred. Now, sir, need that gentleman, or need this Convention be told that never yet has a scheme been devised by human ingenuity, to be executed by human agents, and to affect human beings, which did not partake of human infirmity and imperfection? Exceptions, then, so very inconsiderable but prove how admirably the present ecclesiastical polity of the Church fulfils its destined purpose—the only mode of perfection man can ever hope to attain while here below!

It would appear, therefore, Mr. President, to be obvious that, in the language of bar, the the plaintiffs in this cause have not, even according to their own showing, made out any case whatever, and should therefore instantly withdraw from court.

But while our opponents labor under so great a scarcity, not to say total privation of facts, are we as ill provided? Have we nothing that is positive to urge in our own behalf? Is there not a sufficiency of dust in our scale to cause that which is opposite and empty to kick the beam? Yes, sir, we have evidence ample in amount—unexceptionable in character.

Take then, for proof, the Diocess we represent.—Has not the rule now denounced as so obnoxious existed here for some 60 years? Did it not prevail during the palmy days of Bishop Hobart? And is there one who hears me that will give us to understand, directly or indirectly, that he is a sounder Churchman than that distinguished Ptelate? Or lastly, that he has scruples where that ornament of the mitre, showed by his conduct that he had none?

An attempt, indeed, precisely similar to this was made in 1802, but abandoned and never renewed, until the present time. Now, sir, in a person of so decided a character as Bishop Hobart—in one so full of zeal and so thoroughly devoted, as well to the internal purity, as to the external prosperity of the Diocess over which he presided, no proof can be more demonstrative than his silence, to show, that in his estimation, there was nothing essentially wrong in the constitution of this Convention.

A letter, to be sure, has been quoted from that exemplary man which may perhaps admit of a different construction. But what he did is the true commentary upon what he wrote. And his words, therefore, properly construed, can amount only to this:—It is highly desirable, and we all concur in the sentiment, that every member of a Convention should be a communicat. Nay, the ardent Bishop might in all sincerity have added, It is still more desirable that every human being, of suitable age, that walks the worthy earth should be a communicant of the Church. And such doubtless was his dying prayer! Yet men of sense engaged in the practical affairs of life, always keep perfection in view, as the point to be sought and as far as practicable attained. But such persons content themselves the while with the measure of success Providence may vouchsafe to grant where the end is right, the means are wise, conscientiously adopted and skilfully applied.

But, sir, the Diocess of Virginia has been mentioned in debate. And how stand the facts? Why, under the administration of Bishop Moore, the Church in that State was in the highest degree prosperous. Nor is there the slightest reason to doubt that this eminent success was greatly due to the judicious, conciliatory, and kindly course of that amiable and pious prelate. And be it remembered, sir, that all this good was effected under the Canon now sought to be abrogated, and which was abrogated in the ancient Dominion against the wishes of Bishop Moore, and under the following circumstances.

I was informed by one who took a very active part in the debate, that upon examining the records of the Convention it was found the non-communicants averaged a man and a half for every session. And when the final vote was taken that number was less than the usual average, and the solitary individual excluded walked out of the Church. He was the weathiest and most liberal person present, being moreover, with the single exception that he did not attend the communion table, as far as I am aware, as good a Christian as any layman who voted his ejection.

Bishop Meade, I am bound to add thinks the change has been beneficial, and he may be right.—But obviously no one can possibly say that the tide of success would not have flowed with equal depth and strength under the old regime as with the new.

If then, Mr. President, the authority of such Prelates as Bishops Hobart and Moore have any weight in this assembly, and if what is beyond all authority merely human the experience of long continued and great prosperity prove anything, the proposed innovation should receive at our hands its prompt quietus.

(To be Continued.)

---

* Rev. Dr. Taylor, of Grace Church.

New Publications.

LITERARY SKETCHES AND LETTERS: being the Final Memorials of Charles Lamb, never before published. Appletons. 306 pp. 12mo.

This closing duty of Sergeant Talfourd, as one of Lamb's executors—the publication of the letters that remained over and above those given to the world twelve years ago, and withheld at that time for obvious and considerate reasons, places in our hand the unrivalled correspondence of the most delightful humorist and genial critic of the English writers of this century.

The letters in the present collection not only confirm our previous idea of the amiable and eccentric qualities of the writer; but present admirable traits in the man, a high sense of duty, and uncompromising self-denial, undreamt of before. All who wish to know Lamb as he was, should read this volume, for it contains facts hitherto sacredly concealed, that let in new light upon his life and actions—facts that stamp him a Man as noble and unswerving, as his writings show him refined, ingenious, original, and delicate.

GIRARD'S ELEMENTS OF THE SPANISH LANGUAGE. pp. 128. 12mo. Collins & Brother, 254 Pearl street.

A very neat elementary practical book, for learning to speak and write the Spanish language. It is after the method of Dr. J. H. P. Seidenstuecker.

Now that we shall have shortly Mexican States carved out for us, it is well that the fellow citizens of our increasing country should learn to communicate with each other. Commerce with Mexico must vastly increase, and the consequent necessity of mastering the Castilian. Residents at St. Augustine for the benefit of their health, travellers to Cuba, &c., will all find a knowledge of Spanish useful. Don Quixotte, and the few great prose Spanish classics, are well translated already; and the modern English reader need not acquire the language purely for that object. But mercantile men, and politicians, and travellers, must acquire something of it for practical purposes.

POEMS OF COLERIDGE. 384 pp. 12mo. C. S. Francis & Co.

A beautiful reprint of, we suspect, the latest collection of the author's poetical works, [with the omission of his Dramas and Dramatic translations,] prefaced by a pleasing and elegantly-written introductory essay, by H. T. Tuckerman, Esq.: and which essay is taken, by permission, from "Thoughts on the Poets."

New poems meet our eye here for the first time, and altogether the edition is one well worth owning and reading.

HISTORY OF MARY QUEEN OF SCOTTS, by Jacob Abbott. Harpers. 286 pp. 18mo.

Often as the tragical story of this beautiful and unfortunate woman has been told, it is always related anew with fresh interest. A romantic interest invests the whole history of this, perhaps the universally captivating, heroine of modern times.

For those who do not read from want of time, or facility of access to a large library, Robertson or Scott, this is an desirable compilation, and written in an agreeable popular style. Mr. Abbott's avowed object is to prepare an historical and biographical series for the instruction of the rising generation of readers of from fifteen to twenty-five years of age. If the remaining volumes are executed with the skill and judgment evinced in this, we have no doubt of his success. The book is handsomely bound, and fit for presentation at the holidays, or on any similar occasion. It is also copiously illustrated with many good engravings.

THE THOUSAND AND ONE NIGHTS. Part 9. 25 cents. Harper & Brothers.

This capital reprint is rapidly drawing to a close, three more numbers only remain. The present number, like the preceding, is profusely illustrated with excellent designs on wood.

XENOPHON'S MEMORABILIA OF SOCRATES. pp. 458. Harper & Brothers.

Professor Authon has introduced to the class of younger classical students, an old work of one of the old Greek Masters, comparatively little known to them. As one of the two great expounders of the doctrines of Socrates, Xenophon is a classic and a model. His pure, simple, elegant style affords, perhaps, the most appropriate school of composition that can be studied (as a rhetorical and critical exercise) among the standard prose writers of antiquity.

Most valuable addenda are included: 1. The Prolegomena of Kuhner. 2. The Life of Socrates, by Dr. Wiggers; and 3. Schleiermacher on the Worth of Socrates as a Philosopher—all translated from the German.

Critical and Explanatory English notes, by the learned Editor, serve to illustrate, materially and lucidly, the text.

The work is inscribed to Rev. Dr. Bethune.

THE LIFE OF FAITH, by Thomas C. Upham, D.D. Harpers. pp. 480. 12mo.

The general scope of this work may be gathered from the declaration on the title page, where it is spoken of as embracing some of the scriptural principles on doctrines of Faith, the power or effects of Faith on the regulation of man's inward nature, and the relation of Faith to the divine guidance. And further, in a species of preface, the author states that "the present work is, to some extent, kindred in its nature with the 'Interior Life,' (a work by Dr. Upham, which we have not seen.) . . . . , The leading object of both works is the promotion of practical holiness."

The author, if we are not mistaken, is Professor of Moral and Intellectual Philosophy in Bowdoin College, Maine. The natural effects of his studies are undeniably evident on every page—impressed as it is with the clearness, method, and precision of the seeker after abstract truth, in this instance connected with practical Christianity.

REVIEW OF AYDELOTT'S "PROSPECTS OF THE CHURCH." Continued.

When our author comes to the *Baptismal office*, he utters notes of deepest wo. "There is certainly no "part of the Prayer Book so open to objection as "this; none that has so grieved the hearts of good "men from the very first. In a ministry little short "of thirty years, the writer has never conversed upon "this service with an intelligent, pious lay member of "our Church, whether male or female, who did not "express regret at some of the expressions employed "in it; neither has he met with a clergyman at all "evangelical [i, e. Puritan] in character, who did "not profess a desire to see some change in it. And "it is a well known fact, that other evangelical de"nominations around us, when they speak of us at all, "almost invariably set down the baptismal office to "our discredit. That it has kept out of our Church "many serious people of such denominations, who "have been otherwise disposed to come into it, is al"so a fact of which few faithful pastors among us, of "much observation, can be ignorant." The Doctor must have been unfortunate in the selection of his "*pious and intelligent* lay members," for we have conversed with many such, who rightly appreciate and dearly prize this inestimable office. The *discredit* cast upon it by the schismatics who surround us only renders more obvious the value of such a bulwark to the Catholic faith; and the fact that it excludes persons so unfitted for the Communion of the Church, as those whom our author describes, should make us strive more vigorously to preserve it unimpaired. There is more than enough of Puritanism in the Church as it is: what would become of us, were we to open the gate wider for the admission of sectarians and schismatics?

"There are three constructions put upon this office," saith the Doctor.

"One of these explains it as teaching that every subject of baptism is thereby *spiritually regenerated*. This, it need hardly be added, is the Romish view. It is the doctrine of *opus operatum* applied to baptism; a doctrine, though essential to the system of Romanism, yet equally at war, we believe, with the Bible and all Christian experience." He then gives the common instances of baptized persons living wickedly; and of those who, having once lived wickedly, have since become converted from their sins, as evidence against this view!

"Others view the baptismal office as teaching only an *ecclesiastical regeneration;* that is, a change of circumstances, a transfer by this solemn rite from the world to the visible Church. They hold that though the subject of this ordinance is not thereby made holy in the spirit of the mind, yet is he taken into covenant relation with God: and to be brought into this state, or covenant relation, is to be regenerated in the sense of the baptismal office." He candidly confesses that the office itself speaks of a *spiritual* and not a mere *outward* regeneration; but then, "many excellent men, from the time of Ezikiel Hopkins, Bishop of Londonderry, to the present day," have thus construed it, and been enabled "to reconcile the language of the service with *their views* of spiritual regeneration and its kindred truths of the Bible," *i. e.*, a spurious sort of Calvinism! Surely this is using the service in a *non-natural* sense; which is such a terrible crime in those *nicknamed* Puseyites.

Again: "There is a third class, who maintain that neither a spiritual nor an ecclesiastical regeneration is taught in the baptismal office as taking place at the administration of the rite. The language, they say, is clearly *hypothetical*, as any one must see who reads the questions put to the sponsors. The *infant* is there considered as answering by the sponsors—its mouthpiece. It—the infant—thus professes, through them, repentance and faith, and the purpose to lead a godly life. And what else, ask they, could the Church do, in such a case, than speak of the subject of baptism, after such a profession, as regenerated by the Holy Spirit? They who repent, and believe, and purpose, through God's help, to lead a new life, must certainly be born again. In virtue of this profession, the subject of baptism is taken into covenant relation, and is thus brought under additional obligations to be and to do all that the Gospel requires of him. This view of the baptismal office has a large number of supporters; and is the one, we believe, most in accordance with the Articles, the Homilies, and the general teaching of the Prayer Book." This, he admits, is *rather perilous*, for all but *carefully thinking, pious men*, like himself: some people "will be liable to put a *positive* construction on the service, and either run into Popery, or quit the Church altogether." It is certainly "favorable to the views of those who teach baptismal regeneration;" and "nothing hinders the general prevalence of these views among us, but the power of the Bible [as the *con-founders* understand it], and enlightened Christian experience."! He graciously admits that *if a clergyman were indicted for teaching this doctrine, he would vote for his acquittal, because the office is not clearly against him!!!* We are lost in admiration at such excessive mercy! such immense consideration!

We do not think our readers need much confutation of the second view, though it be supported by the authority of a Bishop of Londonderry. The office itself is a sufficient refutation, as well as the Catechism. We may also refer to the 25th article, which teaches us, that "the sacraments are not only badges or tokens of Christian men's professions; but rather they be certain sure witnesses, and *effectual* signs of grace, and God's good will toward us, *by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our faith in Him.*" We take it this means something more than a mere *external change or relation.*

But this view, bad as it is, is much better than the third, which holds that no change at all takes place at the time of the administration, but may or may not take place at some future time, viz., when the subject repents, believes, and purposes to obey. All this is evident, says our *intelligent* and *pious* author, because the infant speaks by its mouthpiece—the sponsors. Suppose there were no sponsors, how would he get along then? What new hypothesis would he invent to account for the fact, that the Church calls them *regenerated?* We see a smile on the visage of our *carefully-thinking* theologian, who has all the Prayer Book, Articles, and Homilies, at his finger-ends, as he replies, Pooh! pooh! that is impossible! Not quite, most estimable critic. How do you construe the office of *Private Baptism?* The case admits of no delay: you say the Lords Prayer and a single collect—then pour water on the dying infant, with the appointed words, and then yield God most hearty thanks that it *hath pleased Him to regenerate* the child. He may recover, and never be *received* as the Church has appointed, and consequently have no sponsors—yet he is declared *regenerated*, because he has been BAPTIZED. We apprehend our author will have a weary way of *careful thought* to pass through, before he can adapt his *sponsorial hypothesis* to this case, and avoid the conclusion that the office must necessarily speak of *spiritual regeneration.*

The two hypotheses of an ecclesiastical hypothetical regeneration, then, may safely be rejected as inconsistent, both with the letter and spirit of the Offices and Articles; and if we look at them carefully, we cannot but admit that they teach that *spiritual regeneration* is conferred in Baptism. The infant is declared "by nature to be a child of wrath;" in baptism he "receives remission of sin by spiritual regeneration;" Christ "embraces him with the arms of His mercy," "gives unto him the blessings of eternal life," "makes him partaker of his everlasting kingdom," and "regenerates him with His Holy Spirit." Hence a rubric in the English Book declares: "It is certain by God's word, that children which are baptized, dying *before they commit actual sin*, are undoubtedly saved." And that no benefit may be claimed by our adversaries on account of the omission of this rubric in our Book, the Homily on Justification declares, "that infants being baptized and *dying in their infancy* are, by this sacrifice, washed from their sins, brought to God's favor, and made His children, and inheritors of His kingdom." These benefits are not *hypothetical*, but *real, actual*, and mostassuredly *spiritual.* They are proofs, and pledges, of God's mercy and love; and are most consolatory to the bereaved parents, when God has recalled those little ones, whom He had given.

MASTIX.

The Messrs. HARPER have commenced the publication of a series of Historical Narratives, by Mr. JACOB ABBOT. The first volume of which—the History of MARY, QUEEN OF SCOTS—has been issued. It is beautifully got up, and very handsomely illustrated with engravings, and will, doubtless, meet with a rapid sale.

The Messrs. APPLETON have just re-printed the former work of Lady Georgiana Fullerton—ELLEN MIDDLETON—in a style to correspond with their edition of her late work, GRANTLEY MANOR—which, by the way, does not find favor with the Roman Catholics, if we may judge by an article in the last Brownson's Quarterly Review.

Mr. DANA has just laid upon our table the JOURNAL OF THE SIXTY-FOURTH CONVENTION of this Diocese—a beautiful pamphlet, of 110 pages.

Foreign Intelligence.

ENGLAND: *Oxford.*—On Saturday week the Bishop of Oxford consecrated the Osney burial-ground, being the first of three parochial burial-grounds provided for the city of Oxford. The Bishop was attended by Archdeacon Clarke, Dr. Fillimore, the Reverends Vaughan, Thomas, Dr. Pusey, C. Marriott, and most of the Parochial Clergy. The Oxford Herald gives the following description of the ground and chapel:

"The burial-ground which is situated at Osney, and was formerly attached to the Abbey which existed there, consists of about four acres, the gift of the Dean and chapter of Christ Church, and is bounded by a stone wall on the north, south, and west sides, and by a high wooden fence on the east. At the entrance is a handsome lich gate for the mourners and corpse to rest beneath. In the centre of the burial-ground stands a chaste and picturesque chapel built of Gibraltar stone, the windows and buttresses of bath stone. The building is in the early English style, with a ramponille, and is exceedingly appropriate for the purpose for which it is designed. The interior is equally so, and particularly chaste and correct in its proportions. Its length is thirty-five feet, with sixteen feet six inches, with four long benches on each side to accommodate four mourners on each. The roof is septagonal, and the insides are formed into a series of flat spaces or cants of massive timber. The chapel is well lighted by a window in the east, which is long and narrow; and combined in groups of three lights, with moulded arches, over each supported by light and slender columns, which have a pleasing effect. The north window consists of two lights, and the south of a single light, both deeply recessed. The only incongruity in this exquisite little chapel is the boarding in front of the altar, which is in a great measure conceals, besides detracting from the beauty and general effect."

Church Building.—The Incorporated Society for Building and Enlarging Churches has during the last year been able to give assistance to one hundred and four, parishes to extend their church accommodation; in doing which no less than thirty-eight new churches will be erected.—The population of these 104 parishes and districts is 642,067; the number of churches existing at present is 159; to which will now be added, 38; the present provision of church room will accommodate 97,847; of which free sittings amount to 32,051; to this amount of church accommodation will now be added, 30,150; of which will be free and unappropriated about 26,100.

Ragged School Entertainment.—On Tuesday a public meeeting of the Hopkins street (Golden square,) Ragged School was held in Wardour street chapel. Previous to the meeting the whole of the scholars, 200 in number, were regaled with tea and cake. Since the foundation of the school 600 children have been admitted; 200 are now on the books, the average attendance being 166. Some of the boys about to emigrate to Australia, under the auspices of the Ragged School Union, were introduced to the meeting.

Cambridge.—Official notice has been given by the Vice Chancellor that the usual examination for the Professorship of Hebrew is to take place in the public schools on Friday next, the 22d inst., at noon. The *Cambridge Chronicle* sas that the Rev. Dr. Mill, the Rev. Archdeacon Robinson, and the Rev. Professor Jarratt, are likely to become candidates for the vacant office.

King's College Chapel.—The fifth window (south side) of King's College Chapel has been restored. The subjects are:—The Angel appearing to Habakkuk; Christ appearing to the two disciples on the road to Emmaus; the Angel letting Habakkuk down into the lion's den by the hair; Christ at Supper with the two disciples at Emmaus. This makes the tenth window finished, and, when the restoration is entirely completed, the total expense will be little less than 6,000*l.*

Powis Scholarships at Oxford and Cambridge.—Two of the scholarships founded to the memory of Earl of Powis, in public acknowledgement of his successful exertions in opposing the demolition of the Welsh Bishoprics proposed by the Union of the Lees of St. Asaph and Baugor, are to be filled up before the next university term, after the examination of the candidates, which will take place at King Edward's School, in Birmingham, within the first ten days of October. In conformity with the principle on which these scolarships were founded, candidates must be natives of Wales, or of one of the Welsh Dioceses (not at present residing at the Universities of Oxford and Cambridge), and must be acquainted with the Welsh language. The scholarships are of the annual value of 60*l.*, each tenable for four years, at any college or hall at either of the Universities of Oxford or Cambridge.

IRELAND: *The Pope and the Irish Colleges.*—A letter has been received from Rome, according to which Dr. M'Hall has succeeded in inducing the Pope to issue another rescript condemnatory of the Irish Colleges, the polite solicitations of the Earl of Clarendon notwithstanding.

SCOTLAND: *The Bishop Elect of Glasgow.*—It is understood that the confirmation of the election of the Rev. W. J. Trower to the See of Glasgow and Galloway will be immediately given by the College of Bishops in Scotland. The Bishop elect is expected to take up his residence in Glasgow immediately after his consecration, which is to take place in St. Mary's Church, in that city, on the festival of St. Matthew.

Synod of Argyll and the Isles.—"On Tuesday, the 8th instant, the first Synod was held at Oban, of the united dioceses of Argyll and the Isles, which until lately were incorporated with those of Moray and Ross. The Bishop, Dr. Ewing, presided, and was attended by the Rev. S. Hood, of Rothesay, the Dean, and by the clergy of the united dioceses. After divine service—the morning prayers being read by the Dean; the lessons in Gaelic by the Rev. Duncan Mackenzie, of Ballachulish, and the ante-communion office by the Bishop—a charge was delivered by the Bishop to the assembled clergy. The holy communion was then administered, and after an interval the business of the Synod commenced. The Bishop afterwards entertained the clergy and such of laity as had attended the services (including also some of the clergy and laity of the sister Church of England) at dinner in the Caledonian Hotel. Among those present were the Hon. G. F. Boyle, brother and heir presumptive, to the Earl of Glasgow; Sir James M. Riddell, Bart. of Ardnamurchan; Mr. Stuart of Ballachulish; Mr. Stuart of Ardsheal; Mr. Campbell of Auchindarroch; Major Stuart of Invernahyle; Mr. Martin, &c., &c.

On the following day (Wednesday), after morning prayer, the Very Rev. the Dean preached a sermon in aid of the funds of the Scottish Episcopal Church Society.—On Thursday, the Honorable Mr. Boyle having placed his yacht at the disposal of the Bishop and the Synod, the greater number of those who remained in Oban sailed with the Bishop to Iona. On landing there the Rt. Rev. gentleman and his company were joined by a large party from the steamer which at this season visits Staffa and Iona from Oban, and the whole then proceeded to the ruins of the ancient Cathedral, where divine service, according to the rites of the Episcopal Church, was once more celebrated after the lapse and silence of ages. The service commenced by singing the 8, 9, 12, 14, and 15th verses of the eighteenth Psalm—

> "Thou brought'st a vine from Egypt's land
> And casting out the heathen race,
> Did'st plant it with thine own right hand,
> And firmly fix it in their place."

The Very Rev. the Dean then read the Litany service, and the Bishop preached from the words—"Behold the Lamb of God that taketh away the sins of the world."—From this text he first showed what the Lamb of God means; and then went on to show how the doctrine had raised the island they were treading from its unknown and dessolate state, to be one of the most illustrious spots in Western Christendom, during the sixth and some following centuries; and how the abandonment of the doctrine which had thus raised it to distinction, had brought it to the condition in which they now beheld it. Of its restoration to its pristine glory, the Bishop went on to say, a strong belief is entertained in the Highlands; and here, turning to one of his clergy (the Rev. Mr. Mackenzie, of Durar), the Bishop begged him to recite some Gaelic sayings and explain them to the congregation, which the Rev. gentleman did with great effect. The Bishop then concluded in words to this effect:—"We have come grasping the staff and using the seal of Columba of the Isles, successors to his office and ministry. To this island we have come, as Bishop, Dean, and clergy of the Isles, to reverence here, at the fountain of Christianity in the West, the glory of God in his saints; and we have come humbly expecting that the same Divine Power which was once so abundantly vouchsafed, may again be abundantly poured forth, as in this place, and at this time, on those who are successors in the office of the glorious and mighty dead, now lying unknown and undistinguished beneath our feet, but well known, and, we hope and believe, gloriously manifest in the presence of God.' The service concluded with the apostolic benediction. There were present, besides those who accompanied the Bishap and clergy, a considerable concourse of the natives of the island who behaved throughout with the greatest reverence and attention, uncovering their heads and kneeling with the greatest decorum and pious feeling. We understand that the Bishop's charge and two sermons, with detailed proceedings of the Synod, are to be published for the benefit of a fund called the Highland and Island Episcopal Fund, the chief object of which is the erection of churches in destitute districts; of schools in which the English language may be taught; the education and maintenance of clergy able to speak to the people in their native language; the publication of books and tracts in the English and Gaelic languages; and such other things as may seem most likely to help forward the spiritual welfare and condition of the people."

FRANCE: *Archbishopric of Paris.*—It is stated that the Dean and Chapter of the Cathedral of Notre Dame, in Paris, have, with the exception of the Abbe Cœur, and the Abbe Eglee, petitioned the Pope not to sanction the appointment of M. Sibour to the See of Paris.

Church and State.—An attempt has been made in the national assembly to bring about a separation of the Church and State, but without success. The clause of the constitution as reported by the committtee was to the effect that every one should have the right of professing freely his own religion, and that the ministers of the denominations recognized by the law should have the right to receive a support from the state. M. Leroux argued in favor of the suppression of the provision for the payment by the state of ministers of any denomination.—The existing arrangement which was thus incorporated in the proposed constitution was, he said, founded upon the concordat, which was a creation of hypocrisy whose sole purpose was to make of religion a political instrument, and he trusted that the clergy would comprehend that it was for the interests of the Church as well as for those of the state that the relation between them should be abolished. The clergy could not be independent as long as they were in the pay of the state; there was also a crying injustice in forcing citizens to contribute to the expenses of a denomination to which they did not belong. Every denomination ought to be supported by the free contributions of its members. Abolish all public salaries to the clergy and give an equal liberty to all sects. Each would then engage more zealously in its own work and the truth would profit by their emulation. This was the reasoning of M. Leroux, and one might suppose that it would have some effect. If it did not it was because it lacked force.

M. Coquerel followed him with a statement called forth by one of his observations, to the effect that the Protestants of France had always contended for precisely that liberty and independence of the state which were the object of M. Leroux's motion. After remarks from three or four other representatives the motion was lost.

General Assembly of the Reformed Churches in France.—The nomination of delegates to the proposed General Assembly of the Reformed Churches in France are proceeding rapidly. Seventy-five delegates and sixty-four substitutes have already been chosen. The delegates are supplied with various instructions by their constituents, which will not tend to facilitate the progress of the deliberations. Some of the delegates chosen are decidedly averse to all confessions of faith, their aim being to institute a "Church without dogmas" The question of the admission of Lutheran delegates continues to divide the adherents of the Reformed Communion.

GERMANY: *The Romish Hierarchy and the German Assembly.*—A "Catholic Union" has been formed, with the Archbishop of Frieburg at its head, which calls upon all the Roman Catholics of Germany to rally round it, for the purpose of extorting from the National Assembly at Frankfort, the recognition of the claim of Papal hierarchy under the name of perfect liberty of religious opinions and worship. On the other hand, the Cardinal Archbishop of Salzburg has convened a synod of the Bishops of his province at Salzburg, for the purpose of concerting the measures to be taken by the Romish Church in the present aspect of affairs in Germany.

SWITZERLAND.—*The Diocese of Lausanne and the Radicals.*—A serious breach is likely to take place between the Romish authorities and the Radical governments of five Swiss Cantons, over whose territories the Romish diocess of Lansune and Genev extends. The Radicals are determined to keep the Bishop in strict subordination to their power, and to make the exercise of his authority dependent on their license, to be held during good pleasure. Instructions to that effect have been issued by the Great Council of Fribourg to their delegates, at a conference of the five Cantons, which is to regulate the ecclesiastical affairs of that diocess. The most strenuous opposition will, as a matter of course, be offered by the Bishop.

AUSTRIA.—*The Jews at Vienna.*—According to the *Ami de la Religion*, the Austrian capital swarms with Jews. The new radical print, entitled *Wiener Allgemeine Zeitung*, is said to be Jewish property, and written almost entirely by Jews. It assails the Romish Church and hierarchy with great bitterness and scurrility. It is to the influence of this print, and of the party by which it is supported, and with which the so-called German Catholics are accused of making common cause, that the nomination of a Jew to the Vice-Presidency of the National Assembly is ascribed.

ITALY.—*Pius IX., and Protestantism in Italy.*—In consequence of an attempt recently made to introduce Protestantism into Italy, and even into Rome itself, the Pope has taken the opportunity of the centenary of the death of St. Joseph Calasanzio, founder of the Fathers of the *Ecoles Pies*, to make a public declaration of Anti-Protestantism to the following effect:—"It is distressing to see that in our day men have been found audacious enough to attempt to introduce, by thousands and tens of thousands of accomplices, Protestantism into all Catholic Italy, yea, even into the centre of Christendom itself. Whilst professing the most ardent love for Italian nationality, they employ in its service an abominable means, directly calculated to destroy it. At the moment when Germany, animated by a similar spirit, confesses that religious differences are the greatest obstacle to the attainment of the end in view, so much so that the very Protestants form projects of union, there are in Italy men who, not afraid to cause an immense religious scandal, as well as political danger, pretend to aim at National Unity by means of the pestilential seed of separation from the unity of the faith. Such is the blindness of passion. Let us pray God to dispel this darkness, and confiding in the divine promises, let us bear in mind that the gates of hell shall not prevail against the Church."

Domestic Intelligence.

WESTERN NEW YORK.—*Bishop DeLancey's Visitation.*—On Monday, October 2d, the Bishop preached and confirmed two persons in St. Paul's Church, Turin, Lewis county. And in the afternoon he preached in St. Paul's Church, Constableville; the Rev. Mr. Renouf, the Missionary of the station, reading prayers on both occasions.

On the 3d, in the Union house of worship, at Alder Creek, Oneida county, in the afternoon, the Bishop baptized four children and preached, the Rev. Mr. Renouf reading prayers.

On the morning of the 4th, the Bishop preached in the Welch Baptist house of worship at Remsen, and afterwards confirmed one sick person in private. Prayers were read by the Rev. Mr. Renouf.

In the afternoon of the same day the Bishop preached at Holland Patent, in St. Paul's Church. Prayers were read by the Rev. Mr. Renouf, assisted by the Rev. Mr. Gregory, of Rome, who read the Lessons. Other clergy present were the Rev. Mr. Northrop, the Missionary of the station.

ROME.—Thursday morning, October 5th, Bishop DeLancey visited Zion Church, Rome, preached and confirmed eight persons. Dr. Proal, of Trinity Church, Utica, read morning prayer, and the Rev. Mr. Renouf, of Lowville, the lessons. The confirmation preface was read by the Rev. Almon Gregory, minister of the parish. Other clergymen present were the Rev. Dr. Gregory, of St. James's Church, Syracuse, and the Rev. Mr. Leeds, of Grace Church, Utica.

It will be remembered that the Bishop visited this parish in April last, when three persons were confirmed, making eleven persons within the year.

On the 6th, the Bishop preached in the Methodist Chapel at Cleveland, prayers being read by the Rev. Mr. Smith, the Missionary of the station.

In the afternoon, in Trinity Church, Constantia, the Bishop preached and confirmed five persons.

In the evening he preached again in the same Church, the Rev. Mr. Smith reading prayers on both occasions.

Sunday, October 8th, Bishop DeLancey spent at Camden, where, in Grace Church, the Rev. Mr. Smith, the Missionary, read prayers, and the Bishop preached and confirmed, at the former service, five persons.—*Gospel Messenger.*

EXTENT OF NEW TERRITORY.—From official documents, it is ascertained, that—

	Square Miles.		Acres.
Oregon contains	341,463	or,	218,536,320
California,	438,691	"	287,162,240
New Mexico,	77,387	"	49,527,680
Texas,	325,520	"	208,322,800
W. N. Territory,	728,248	"	462,878,720

As yet, there are but five Missionaries and clergymen of our Church, known to us in active service, within this vast extent of country!—*Spirit of Missions.*

THE CHICKASAW MISSION.—It will be remembered that the Chiefs of this nation have requested Government to apply a part of the funds due them for educational purposes, towards the support of a manual labor and Mission school, to be conducted by our Church.

The Government has intimated that it will advance $6000 towards the erection of necessary buildings, &c., and that the further sum of $6000 will be annually expended for twenty years, towards the education and support of Indian children at said school, at the rate of $50 each per annum.

The terms upon which this sum is offered, to be paid only from and after the reception of the pupils at the school, render it necessary that provision shall be made from some other source for the incipient expenses of the Mission. For these we must look to the members of our Church, who shall be disposed to aid us, in availing ourselves of the most important and favorable opportunity, which has ever been presented of establishing Missions among the aborigines, west of the Mississippi River.—*Ib.*

NEW JERSEY.—*Burlington College*, which numbers only two years of existence, is already a flourishing and efficient institution. We had an opportunity last week of attending the exercises preparatory to passing two classes from lower to higher forms, and cannot deny ourselves the pleasure of saying that the scheme of instruction, the manner of carrying it out, the constant supervision under which the pupils are, their entire separation from the world, the beauty and healthfulness of the locality, and the home-like treatment which the scholars receive, all combine to recommend that college to parents who are seeking for their sons a place, where instruction can be had without danger to morals, and where the youth is secure from bad examples, bad associations, and bad habits.

Burlington College is just such a place. It is under the immediate supervision of Bishop Doane, one of the most ardent and intelligent friends of sound education, and himself one of the most earnest workers in this great cause.

The buildings are on the banks of the Delaware, with spacious grounds around, the noble river in their front. Within their own domain the collegians find room for manly sports and exercise; rowing on the river, always accompanied by a tutor, being among these.

There are now ninety-nine boarders, and nine day scholars, and constant applications are made for new admissions.

But Burlington College has no endowment, and cannot provide accommodations as rapidly as needed for new candidates. But it may be hoped that a work so well begun will not be permitted to languish, or fall short of what, with reasonable encouragement and aid, it *will* accomplish.

It concerns the character, the usefulness, and the liberality of New Jersey, and especially of New Jersey Churchmen—for this is a Church institution—that Burlington College, which has made so auspicious a beginning, shall not be checked in its onward career for want of means to fulfil its high aims.—*N. Y. Courier and Enquirer.*

MAINE.—On Tuesday, the 24th of September, the Bishop visited the Parish of St. Stephen's Church, Portland; preached twice, and confirmed two persons, besides a third who received confirmation in private, being confined with dangerous illness. The Rev. Mr. Pratt, Rector of the Parish, and the Rev. Benjamin Watson, of Newport, took part in the services. On the evening of the same day, the Bishop preached in Trinity Church, Saco, to a numerous congregation.—*Christian Witness.*

PENNSYLVANIA.—We understand that during his late visitation in Western Pennsylvania, Bishop Potter performed the following services, viz:

At Brownsville, preached twice and confirmed nine.

At Washington, preached once; at St. Paul's, Laceyville, preached once.

At St. Andrew's, Pittsburgh, preached, addressed the children, and confirmed thirty; at Christ Church, Alleghany, preached and confirmed nine. At Trinity Church, Pittsburgh, preached and confirmed twenty-three.

At Georgetown, preached once; at St. Paul's, (Beaver co.,) preached and confirmed thirteen.

At St. Peter's, Fallstown, preached and baptized the infant child of the Rector.

At New Castle, (Mercer co.,) preached twice and confirmed four.

At St. Peter's, Butler, preached and confirmed four; at St. Michael's, Wayne township, (Armstrong co.,) preached and confirmed eight.

At Kittanning, in the morning, preached and confirmed fifteen, and administered the communion; in the afternoon addressed the children; in the evening preached and baptized an infant.

At Freeport, and at Greensburg, preached once.

At Connelsville, preached and confirmed three.

At Grace Church, Manallen, preached; at St. Peter's, Uniontown, preached, confirmed one, and baptized two children.

On Sunday last the Bishop preached in the morning at Norristown, and admitted to the Diaconate Mr. Joseph J. Elsegood; in the afternoon he preached in Perkiomen; and in the evening preached and confirmed in Evansburgh.—*Banner of the Cross.*

VIRGINIA.—*Ordination.*—The Rev. E. T. Perkins was admitted to the order of Priests, at Parkersburg, on Wednesday, September 27th, by the Right Rev. Bishop Meade. The ordination sermon was preached by the Rev. William Armstrong, of Wheeling, who, with the Rev. S. D. Tompkins, of Western Virginia, united in the imposition of hands.—*Southern Churchman.*

SOUTH CAROLINA.—*Monthly Missionary Lecture in Charleston.*—That for September was by the Rector of St. Thomas and Dennis. The amount collected was, (owing, in part, to the unfavorable weather,) only $7 80.—*Charleston Gospel Messenger.*

Ordinations.—Joseph Baynard Seabrook, and Edward Charles Logan, were admitted to the holy order of Deacons, at St. Paul's Church, (Radcliffeborough,) on the Sunday (24th Sept.) after "Ember Week," one of the "stated times" appointed in the Canons for that solemn service. The candidates were presented by the Assistant Minister of St. Paul's, and "the exhortation" was by the Bishop,—*Ib.*

Clerical Changes

The Rev. John Alden Spooner having accepted a call to the Rectorship of St. Mary's Church, Brooklyn, L. I., desires all communications to him to be addressed accordingly.

Married.

On Thursday, the 12th inst., at the Church of the Annunciation, by the Rev. Samuel Seabury, D.D., FLOYD SMITH, Jr., to MARGARETTA, daughter of the late John G. Oliver, formerly of Philadelphia, and adopted daughter of C. N. S. Rowland, of this city.

At Forest Cottage, Staten Island, on the morning of the 14th inst., by the Rev. Gordon Winslow, the Rev. GEORGE CLARK, of this city, to JOANNA LATHROP, eldest daughter of the Rev. Miron Winslow, of Madras, British India.

At STAMFORD, Conn., on Wednesday, the 11th inst., in ST. JOHN'S CHURCH, by the Rev. DR. TODD, ROBERT OGILBY, to ELIZABETH M. A., only daughter of the Rev. Ambrose S. Todd, D.D., all of that place.

Died.

On Monday, the 9th inst., CORNELIA M. BAYARD, widow of the late Rev. Lewis P. Bayard, D.D., and daughter of the late Col. Jonathan Rhea, of Trenton, N. J.

On 11th inst., at her late residence, near New Brunswick, N. J., Mrs. HANNAH RATTOONE, eldest daughter of the late Rev. Abraham Beach, D.D., aged 79 years.

Notices.

FRENCH CHURCH DU SAINT-SAUVEUR

Divine Service in this Church, 68 Duane street, every Lord's Day, in French, at 10½ A. M., and in English, at 7, P. M. C. H. WILLIAMSON, Pastor.

New York, October 21, 1848.

☞ The Church of the Redemption, in Eleventh street, between 3d and 4th Avenues, is opened for Divine Service, on Sunday evenings, at 7, P. M. Pews are Free.

New York, October 21, 1848

☞ With the view of establishing a FREE CHURCH in that part of the city, services are held every Sunday morning and afternoon, at 24th street, first house east from the Fourth Avenue. Those who may feel an interest, and are not permanently located elsewhere, are respectfully invited to attend. The hours of service are, 10½ o'clock in the morning, and 3½ o'clock in the afternoon.

N. B. The entrance is from the side door.

New York, October 14, 1848.

St. Simon's German Free Church.—A number of ladies have associated together for the purpose of preparing for a Fair, to be held a few days before Christmas,—the proceeds of which are to be appropriated towards the erection of a plain but suitable edifice for the above Church.

Ladies wishing to unite, will please send their names and address to Mrs. Cook, 276 Houston, or to Mrs. Duncan, 116 Twelfth street.

Donations will be thankfully received at either of the above places, and at Stanford & Swords, 139 Broadway.

New York, October 14, 1848.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 10th inst., the Treasurer has received the following contributions:

From Queen Caroline parish, Elkridge, Md. 5; from the Ch of St Cornelius, Governor's Island, monthly contribution, 2 41; Christ ch, Detroit, Mich, 22 50; a friend of Missions, Baltimore, for the S W, 10; St John's, Yonkers, N Y, 49 60; additional, from a little boy, 40 cts—$50. Total, $89 91.

THOMAS N. STANFORD, Treas.,

New York, October 16, 1848. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 10th inst:

From Christ ch, Detroit, Mich, monthly collection, 11 24; Bangor ch, Churchtown, Pa, for Africa, 41; Sunday school, do, for Africa, 5—46; family mite box, N Y, 5; St James's ch, Greenfield, Mass, for Africa, 10; St Paul's ch Sunday School, Boston, for ed., Africa, 50; do, China, 3; St Stephen's ch, Boston, support of a child, Africa, 20; Christ ch, Cambridge, 13 50; Grace ch, Lawrence, Mass, for China, 2; do, for Africa, 2; St Stephen's ch, Lynn, for Africa, 2; St Michael's ch, Marblehead, 7 43, and 11 88—19 31; St Paul's, Newburyport, for Greece, 3 50; St Mary's ch, Newton Lower Falls, Sunday school, for ed. Africa, 30; S school, St James's ch, Roxbury, for ed, Africa, 48; St Peter's, Salem, 53 78—249 09; St Luke's ch, South Glastenbury, Ct, 8; do, for Constantinople, 5—13; Grace, Jamaica, L. I, for Greece, 33 33; Trinity ch, Edgefield, S C, for Africa, 10. Total, $365 66.

J. SMYTH ROGERS, Treas.,

New York, October 17, 1848. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 10th inst.:

From Grace ch, West Farms, Rev Washington Rodman, rector, 20 42; Grace ch, Cherry Valley, Rev Joseph Ransom, 5; Zion ch, Avon, W N Y, Rev Geo B Eastman, 3; S C Nichols, donation, 1. Total, $29 42.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,

New York, October 17, 1848. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 10th inst:

From Emmanuel ch, Alleghany co, Md, Rev D H Buel, rector, 5; S C Nichols, donation, 1. Total, $6.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,

New York, October 17, 1848.

Protestant Episcopal Church Missionary Society for Seamen.—The Treasurer acknowledges the receipt of the following sums, since date of last report, 12th Sept., 1848:

Cash, through H Meigs, jr, 5; ship Independence, Capt Bradish, 5 76; sundry ships, 1 06; ship Marmion, 92 cts; ship Fidelia, 1 09; ship Herman, 15 44; Mrs H S, Craig, annual subscriber, 2; Charles J Chipp, annual subscriber, 5; D M Stebbins, annual, 2; Wm Van Hook, annual, 2; Wm Moore, annual, 2; C B Bostwick, annual, 2; John R Livingston, jr, annual, 2; Wm Halsey, annual, 2; Charles Halsey, annual, 2; ———, annual, 2; John Neilson, jr, donation for debt, 25; Charles Carmer, do, 25; John H Swift, do, 5; John Wright, do, 25; I Isherwood, through Capt Proal, 5; officer of the U S Marine Corps, through Capt Proal, 75 cts. Total, $138 27.

J. DAVENPORT, Treasurer, No. 10 Platt street.

New York, Oct. 9, 1848.

The Rev. J. Lloyd Breck, for himself, and for the lay-brothers of the Nashotah Mission, gratefully acknowledges the receipt of a box of clothing, bedding, &c., from "the Female Benevolent Society of Christ ch, Manlius, W. N. Y.

Gov. Clark Mission.—The Bishop of Missouri acknowledges with gratitude the receipt of the following sums, for the Mission:

Through J. H. Swift, Receiving Agent, New York, $50; through the Rev. Dr. Berrian, $50; from R. F., $50.

Advertisements.

DR. JARVIS'S Reply to Milner.—D. Appleton & Co. have lately Published—A Reply to Dr. Milner's "End of Religious Controversy," so far as the Churches of the English Communion are Concerned, by Samuel Farmar Jarvis, D.D., LL.D., Historiographer of the Church. 1 vol. 12mo. 75 cts.
October 21—1t

BOARDING School for Boys, at Darien, Fairfield County, Ct., Frederick W. Meeber, Principal.

This Institution is pleasantly situated in a retired and healthy part of the country, and is easily accessible from New York by Mail, Steamboat, or Rail Road.

Terms—$75 per Session of 22 weeks.

The Winter Session commences on the first Tuesday of November next.

Circulars, containing further particulars, may be had by addressing the Principal, or at Raynor's Bookstore, 76 Bowery.

REFERENCES.
Rev. Benjamin I. Haight, D.D., New York.
Rev. Samuel Seabury, D.D., New York.
Rev. Henry W. Mason, D.D., Easton, Maryland.
Rev. William C. Mead, D.D., Norwalk, Connecticut.
Rev. Ambrose S. Todd, D.D., Stamford, Connecticut.
Robert Lockwood, M.D., Stamford, Connecticut.
Stuart Gillespie, 298 Pearl street, New York.
Joseph Corlies, " "
October 21.

ELEGANT GIFT BOOKS.—Nearly ready for Publication—

1. The Women of the Bible, delineated in a series of sketches of prominent females mentioned in Holy Scripture, by Clergymen of the United States, illustrated in eighteen characteristic steel engravings, edited by Jonathan M. Wainwright, D. D. One beautifully printed imperial 8vo. volume, handsomely bound.

In this work the publishers hope to present to the public one of the most splendid volumes that has ever appeared.

2. The Book of Pearls, a choice Garland of Prose, Poetry, and Art, containing twenty finely-executed engravings on steel, from drawings by eminent artists. 1 vol. 8vo. richly bound.

3. The Sacred Poets of England and America, from the earliest period to the present time, chronologically arranged with biographical and critical notices, by Rufus W. Griswold, illustrated with steel engravings. One handsome 8vo. volume.

NOW READY—NEW EDITION.

The Parables of Our Lord, richly illuminated with appropriate borders, printed in colors, and in black and gold, square 8vo. in a massive carved binding in the style of the 16th century. Price $3 50.

D. APPLETON & CO., 200 Broadway.
October 21—2t

POINTED PSALTER—New and Cheaper Edition.—D. Appleton & Co. Publish this week—

The Psalter, or Psalms of David: together with the Canticles of the Morning and Evening Prayer, and Occasional Offices of the Church, figured for Chanting—to which are prefixed an Explanatory Preface, and a Selection of Chants, a new edition carefully corrected. 1 vol. 12mo. bound, price 38 cts. October 21.

BRITISH CRITIC.—A complete sett of this valuable work, for sale cheap, by
STANFORD & SWORDS, 139 Broadway,
Oct. 21. New York.

SIXTH EDITION.—Hawkstone, by Professor Sewell. Cheap edition. Paper, 1; cloth, $1 50.

"Some of the scenes in this work appear not inferior to the best of Walter Scott."—[English Review.

"Its story has all the attraction and moving incidents of a professed romance, and yet nothing is related, as its author declares, in the way 'of act, word, or anecdote, in characteristic feature affecting religious system,' which has not a guarantee of historical proof.

"This book cannot fail of attracting and rewarding the time and deliberation of many readers."—[Courier and Enquirer.

Just published by
STANFORD & SWORDS, 139 Broadway.
October 21.

HORATIO HILL, Auctioneer.—By Cooley, Keese & Hill. Store No. 191 Broadway, corner of Dey street. Thursday, Friday, and Saturday evenings, November 2d, 3d, and 4th. At 6½ o'clock, at the auction room.

The very extensive and unusually valuable Law Library of the late David S Jones, Esq., embracing all the State Reports, the most valuable English Reports, and the best works on pleading, practice, and general law.

Catalogues will be ready a week previous to the sale.
October 21—2t

TO Parents having young daughters to Educate—A Lady, a Member of the Episcopal Church, residing in a pleasant part of the country, about ten miles from the city, is desirous of devoting herself to the care and instruction of some three or four young girls, in company with her own daughter. At the time of their first admission, she does not wish them over twelve years of age; but having received them, she will carry on their education to the extent desired.

For information respecting the advantages, &c. of the situation, she is permitted to refer to the Rev. Dr. Muhlenberg, No. 110 West Fourteenth street, New York.
October 14—4t

APPLETON'S New Standard Edition.—The Book of Common Prayer of the Protestant Episcopal Church of the United States.—

Embracing six varieties of sizes, with Steel Illustrations by Overbeck, in all the styles of Turkey Morocco and plain bindings; or in rich velvet, with gold gilt clasps and borders.

_ The Publishers can confidently recommend to the patronage of the Clergy and the Laity, this edition of the Book of Common Prayer, as being the most accurate of any yet printed; the proof sheets have been carefully revised by one of the Committee appointed by the General Convention, to set forth a Standard Prayer Book.

SPLENDID OXFORD BIBLES.

A large assortment of the elegant Oxford Edition of the Bible, so generally preferred to all others for beauty of typographical execution and superior correctness of text. Comprising fifteen different sizes. All bound by the best London workmen, in the most finished and elegant style, including rich silk velvet and gold gilt edges, forming most appropriate and beautiful works for presents, &c.

THE ANALOGY OF TRUTH—In Four Discourses, together with a Discourse on the Connection between Practical Piety and Sound Doctrine, by the Rev. Silas Totten, D. D., late President of Trinity College, 12mo. 50 cts. Just published by
STANFORD & SWORDS,
October 14. 139 Broadway.

TO PARENTS AND GUARDIANS.—Boarding School—Irving Institute, Tarrytown, New York—WILLIAM P. LYON, A. M., Principal.

The Winter Term will open on the 1st of November next. The course of Study includes the whole range of English branches, together with thorough instruction in the preparatory Collegiate Studies, and in the French Language.

Circulars containing full information, at Clark & Austin's Bookstore, 285 Broadway. Oct. 14—3t

SCHOOL.—MALE AND FEMALE BOARDING AND DAY.—The subscribers will open a School on the 16th of October, in a country Parish, at a short distance from this city, in which the elements of a thoroughly classical and scientific course of Education will be imparted.

RICHARD S. SEELY,
SAMUEL L. RICHARDS, } Principals.

The Male and Female Departments of this School will be kept separate and distinct. For further information, address William H. Seely, 107 Broad street, New York.
October 14—4t

TO BISHOPS OR CLERGYMEN intending to establish Schools for Young Ladies in any part of the South—A Lady, Member of the Church, having great experience in the management of schools, as well as a thorough acquaintance with the dispositions of Southern children, understanding in the smallest details all the arrangements of a superior school, would be happy to enter into any agreement, either to act as Teacher or Directress in an establishment of the kind. The most unexceptionable references can be given, as the lady has resided seven years in the same school in this country, and as long a period of time in Europe as teacher of the French Language. Address, post-paid, R. R., Office of the "Churchman." October 7—$

EPISCOPAL Collegiate Institute, Stapleton, Staten Island, Rev. T. Towell, A. M., Principal.

The Winter Session will commence on Monday, 30th of October inst. The patronage of parents who wish their children trained up in the principles of *sound Churchmanship*, with the advantage of the best teachers in the Classical, Mathematical, French, German, and Spanish Departments, is solicited. Boats run every hour from the city, and land within five minute's walk of the Institute.

References—Right Rev. W. H. DeLancey, D.D., Rev. William Berrian, D.D., Rev. Benjamin I. Haight, D.D., Rev. Edward Y. Higbee, D.D., Rev. C. W. Hackley, D.D., Rev. J. F. Schroeder, D.D., Rev. Joseph H. Price, D.D., Rev. W. Morris, Rev. Isaac Pardee. October 14—tf

FOR SALE—Two Pews in St. John's Church, unsurpassed for eligibility, known as No. 65, *Middle Aisle*, and No. 39, *North side Aisle*, (*body pew.*) Apply to Mr. N. Quackenboss, 147 Hudson street, St John's Square, or to the Sexton. October 14—tf

W. A. ZABELER, 194 Fourth street, a graduate of the University of Leipsic, offers his services to the public as an instructer of the German, Latin, Greek, French, and other Languages, Mathematics, &c. Having been engaged in the discharge of scholastic duties with the greatest success, and to the entire satisfaction of his employer for more than eight years *in this country*, he is able to lay before applicants the most satisfactory testimonials, and to give reference of the highest character. He attends to pupils both at their and his own residence, and refers in particular to Jos. G. Cogswell, Esq., 587 Broadway. October 14—1t$

ST. PAUL'S COLLEGE, College Point. The next Term of this Institution will commence on the 1st Monday of October. Pupils are admitted into the Primary Department at ten years of age; and into the Collegiate Classes, whenever they possess the requisite qualifications of Learning. Application for admission to be made to J. G. Barton, Rector. August 26.

ORGAN FOR SALE—An instrument nearly new, in good order, having five stops, and suitable for a small Church or Chapel, for sale very low for cash. Apply to A. E. DOUGLASS,
August 19—2m$ 89 Wall street.

WANTED, a situation as Sexton, by a person who has had several years experience. The best of reference given. Apply at this office, by letter, directed to "Sexton." September 30.

ROOMS WANTED—Either with or without Board, for a Lady, 3 children, and nurse. Address S. S., at the office of this paper.
October 14—1t$

COLLEGE OF ST. JAMES—Washington County, Maryland. The next Session will begin on Monday, October 2d, on which day all the students are requested to attend punctually. New students may then present themselves for examination, and will be admitted into any class for which they may be qualified.

THE GRAMMAR SCHOOL

Will also re-open on the same day. Pupils who have acquired the elements of English, and are twelve years of age, are received into the Grammar School, and prepared for admission into the College.

The course of studies in the Grammar School, and in the College, is full and thorough; and the location and discipline of the Institution are highly conducive to industry and order.

A *Mercantile* Course of study is provided for those who desire it.

Application for the admission of pupils, or for further information, may be made to

JOHN B KERFOOT, Rector.
College of St. James. P. O., Maryland.
August 12—8t

ST. TIMOTHY'S HALL, Catonsville, Maryland, six miles from Baltimore.

This Institution is conducted by the Rector and 8 Professors and Instructors. The situation is of known salubrity, and the buildings commodious.

Pupils are received between 7 and 10 years of age at any time during the year. The course of study extends from the elements to thorough preparation for the Junior Class of College, for Mercantile or Mechanical pursuits.

Special attention is given to the formation of correct Moral and Physical habits. The Rector and his associates reside in the Hall, and give their whole attention to their duties. The terms, $200 per scholastic year, are as low as at any institution of the same grade and completeness. The Modern Languages, Music, and Drawing are taught by competent Professors. Prospectus sent per mail upon application to the Rector. REV. L. VAN BOKKELEN.

The Bishop of Maryland, in his address to the last Convention says—St. Timothy's Hall continues to maintain its high character, and increase the number of its inmates. The improvements in progress at the last Convention have been completed, and few establishments in the country can surpass the convenience, comfort, and perfect order now manifest in this. September 16—tf

THE largest, best, and cheapest Dictionary, in the English Language, is, confessedly, WEBSTER'S, the entire work, unabridged, in 1 vol. Crown Quarto, 1452 pp., with Portrait of the author. Revised by Professor Goodrich, of Yale College. Price $6.

"The most COMPLETE, ACCURATE, and RELIABLE Dictionary of the Language," is the recent testimony given to this work by many Presidents of Colleges and other distinguished literary men throughout the country.

Containg three times the amount of matter of any other English Dictionary compiled in this country, or any Abridgment of this work, yet

"Its definitions are models of *condensation* and *purity.*—The most complete work of the kind that any nation can boast of."—*Hon. Wm. B. Calhoun*,

"We rejoice that it bids fair to become the standard Dictionary to be used by the numerous millions of people who are to inhabit the United States."—*Signed by 104 members of Congress.*

Published by G. & C. MERRIAM, Springfield, Mass., and for sale by all Booksellers. September 16.

FRENCH and ENGLISH Boarding School for Boys—corner of 86th street, and the Bloomingdale Road—Rev. S. Douglass, A. M., Rector.

This Institution, which has been in successful operation since the time of its establishment, will be open for the reception of pupils on Monday, the 18th of September. The locality is unsurpassed by that of any other school in the vicinity of the city; and it is the desire of the Principal to make the moral and literary advantages of the Institution equal to those which nature has given it. Parents who wish to secure a good school for their children are respectfully requested to visit the Institution and examine for themselves.

Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 2—3m

ST. PETER'S BOARDING AND DAY SCHOOL FOR BOYS, Westchester,—one and a half hour's distance from New York, by Harlem Rail Road. Principal—EDWARD P. WRIGHT. The object of the School is to impart a thorough English, French, Classical, and Mathematical Education. The charge for Boarders is $200 for the year of 46 weeks, which includes Tuition, Board, Washing, and Mending. For Day Scholars, $50 per year; or $35 for English and French alone. The Rev. C. D. JACKSON will give his advice and assistance in the general management of the School.

REFERENCES—Rev. Drs. Wainwright, Whitehouse, Price, and Haight, Lewis and Mead, Rev. Messrs. Parks, Staunton, and Powell, and Messrs. Mitchell, Brouwer, Butler, and Dana. Circulars can be had at the Church Depository, 20 John street; Churchman office, 12 John street; and at Shepherd's Bookstore, Broadway. July 29

CHURCH TRIMMINGS.—The subscribers keep constantly on hand an assortment of Pulpit Trimmings consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassels, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also, furnished to order, Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
Feb.27—yly Upholsterers, 116 Hudson St,

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion. MISS AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:
L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

ORGAN Manufactory—George Jardine—removed to 548 Pearl-street, near to and opposite the City Hospital, Broadway, New-York—having, since the destruction by fire of his former manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting Organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage.

Church, Parlor, and Church Finger and Barrel Organs, constantly for sale. tf

ORGAN BUILDING CHEAP.—The subscriber having located himself at Buckram, Long Island, a few miles from the village af Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements at a lower price than at any other establishment in the United States. His long experience, both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New-York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.
May 20—6 m HENRY PILCHER.

ORGANS—HENRY ERBEN, 172 Centre Street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly

PARLOR FURNITURE.—The Subscribers having constantly on hand a general assort ment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.

Also Church Furniture made to order.

Pew Cushions either in Hair or Moss.

Pews stuffed and lined, &c. DIXON & STONEY.
Cabinet Makers and Upholsterers,
April 8—yly 555 Broadway, near Prince.

PIANO FORTE AND SINGING.—A Lady, who completed her education in Paris, and resided several years in that city, would be pleased to make an arrangement with an established school in New York, or some adjacent town, to give instruction on the Piano Forte and in Singing; or to attend pupils at their residence. The most satisfactory references, in this city, as to character and qualifications, can be given. Address L. L., care of Messrs. William Hall & Son, 239 Broadway; or at this office.
September 30.

A TEACHER WANTED—In a pleasant country Parish, to take the chief charge of a School, under the supervision of the Rector, in which the Languages and higher Mathematics are taught. A Candidate for Orders is desired. None but a Churchman need apply. Address B., office of the Churchman.
September 16—tf

THE Autumn Term of Trinity College, Hartford, will begin on the 21st of September
September 16. JOHN WILLIAMS, *President*

MRS. OKILL'S SCHOOL will be opened for the return of her pupils on *Monday*, the 3d of September. Nos. 8 and 10 Clinton Place.
August 19—10w

THE RECTOR of St. Timothy's Church and Hall is desirous to procure the services of a gentleman in Deacon's orders to assist him in the duties of the Parish, and to take charge of some classes in the Institution. The situation is in every respect comfortable—and the opportunities for doing good are many. Address the Rector of St. Timothy's Hall, Catonsville, Md.
September 16—4t

Selected Matter.

EXTRACT FROM

BISHOP DE LANCEY'S

ELEVENTH ANNUAL ADDRESS,

TO THE CONVENTION OF THE DIOCESS OF WESTERN NEW YORK. *

Under Canon XXVII., of 1832, which authorizes the Bishop to "address to the people of his Diocess Pastoral Letters, on some points of Christian doctrine, worship or manners," I have, during the past year, issued three Pastoral Letters, one in behalf of our Diocesan Missions, one in behalf of the Christmas Fund for Disabled Clergymen, and one in relation to a proposed organization of a Society at Rochester, in May last, a movement of individuals which, however well-intentioned by those who started it, was not I apprehended fully understood by all who signed the circular, some of whom have withdrawn from all connexion with it. As I could not deem it dangerous to the peace, harmony, and unity of the Diocess, unsanctioned as it was by any of the Parochial or Diocesan authorities, likely to prove distracting to the Parishes, and to work out, in its result, that very schism from which we pray the good Lord to deliver us, I was in duty bound, though not myself invited to attend the meeting, nor in any way consulted on the subject, to say to the Clergy and Laity of the Diocess, who would look to me for an opinion on the movement, entitled and bound as I was, to have an opinion on the subject, that I regarded it as an irregular, needless and distracting measure; and, however undesigned to do so, yet calculated to provoke and to promote disunion and conflicts, rather than to advance unity, harmony and peace; and to express the hope that the gentlemen themselves, when they came together, would see such an organization to be so fraught with evils, that they would not complete it and as they had never been interfered with, but had always enjoyed the fullest freedom which the Church allows, in their opinions, doctrines and instruction, that they would not commence a system which of necessity involved, in my judgment, interference with others, and looked to an indirect, if not a direct, party action in the Diocess, and party influence on the Convention, with all its evils.

It could not be regarded as a mere individual step of a few clerical and lay gentlemen, to provide themseves with books and tracts, but an organization to extend throughout the Diocess. The circular was sent to both Clergy and Laity in all parts of it. It was published in a Religious Paper beyond its limits. A large body of the Clergy and Laity were invited to attend. It was a step auxiliary to a Parent Society, seeking to spread its wings over all the Dioceses independently of all the constituted authorities of the General Church, and to rest on an independent and voluntary basis; an evolution of a new principle in the Church of individual, party organization, disconnected with all Church authorities, responsible to itself alone, for its fidelity in doctrine, or in practice, and repudiating alike the action of vestries, standing committees, conventions and Bishops, though taking the name of a Diocess, and working within its limits. I wish to put on record my views in regard to it. We all know that the desire to promote holiness in the Church of England, led to the organizing of sundry persons into a Society, out of which sprung, when it reached a vigor and strength uncontrollable by its originators, a large body of Christians that has repudiated the Prayer Book, the ministry and the institutions, of the very Church from which they started.

My Brethren of the Clergy and Laity, I state it with the emphasis of a most solemn conviction, that it because as a watchman on "the walls of Zion," I see in this movement the element of such a distraction, that as in duty bound, I lift my feeble voice against its first displays, however undesignedly made in the Diocess over which the Holy Spirit has made me overseer. In the Church there are no compulsory societies. There are two kinds of voluntary societies. A voluntary society formed with express or implied sanction of the ecclesiastical authorities of the Parish, or the Diocess, or the Church at large, is one kind.

The other kind is a voluntary society, formed by individuals without reference to any ecclesiastical authority whatever, Parochial, Diocesan or General, and repudiating its control. Of the former kind are all the societies which have heretofore approvingly existed in the Church. Of the latter kind is this new society, as I understand it. On any deviation from rectitude of action, or instruction in the former kind of Society, the Church authorities can lay the hand of correction.

Over the acts and teaching of this other kind of society, as a society, the Church authorities have no control for correction or restraint.—They are voluntary in the sense of self-constituted independent and irresponsible combinations within the Church, exercising, not as the others, co-operative but co-ordinate influence in, the affairs of the Church.

In the Protestant Episcopal Sunday School Union, it is provided by the constitution that "in all questions in the Board of Managers, *if it be required by any one manager*, the vote shall be taken by orders, a majority of the *Bishops*, and of the *Clergy*, and of the *Laity*, present being in such a case, necessary to the validity of any act of the Board."

"The same rule shall apply to the Executive Committee," thus giving the veto power equally to Bishops, Clergy and Laity, and with it the amplest means to control its workings, and resist and amend its errors. No such provision exists in the constitution of the new society.

The Protestant Episcopal Sunday School Union, was formed in 1826, at a meeting of the members of the General Convention of the Protestant Episcopal Church, and others, Bishop White, presiding Bishop, in the chair at one meeting, and the Rev. Dr. Wilmer, President of the House of Clerical and Lay Deputies in the chair, at another meeting. Bishop Hobart being Chairman of the Committee which reported the Constitution.

It has sought and received directly or indirectly, from sundry Conventions, their approval,* and it consists of the Bishops of the Protestant Episcopal Church, and of the Clergy and Superintendents of the Sunday Schools of the same, with life members paying fifty dollars.—It was formed therefore, by and with the implied sanction of the constituted authorities of the Church, and from the outset, has openly sought their control and guidance.

The formation of distinct and independent, self-constituted, voluntary associations, within the Church, disavowing all connexion with any of its constituted authorities, and in no way amenable to them, is a system which, in the only view I can take of it, is fatal alike to the peace, the fidelity, and the welfare of the Church.

In England where voluntary societies exist, there is no representative, ecclesiastical body, in a position to take cognizance of such societies. There, as you know, the Church is allied to the State.

The "Convocation" is silenced. There are no Diocesan Synods or Conventions.

The Political Parliament legislates for the Church. Individual organization is the only organization practicable, and that, as I understand it, is not made without the concurrence of the ecclesiastical authority of the locality. But here, thank God, the Church is not allied to the State.

Every Diocess has its Convention to act, in which the Clergy and Laity are duly represented. A General Convention, representing the whole Church, exists, to act, or to give directly or indirectly, its sanction to the proceedings of societies within the Church. "The Protestant Episcopal Society for the promotion of Evangelical Knowledge," is a Society formed by several of the Bishops and Clergy and Laity of the Church, in their individual capacity, on the voluntary principle, and seeking no sanction from Vestry, Convention, or any Church authority as such. Although formed at the time of the General Convention, it did not seek any countenance, aid, or approval of that body, gave no general invitation to the Bishops, the Clergy or the Laity of the convention to unite in it, many of whom did not know of its formation; all its officers, except the Vice Presidents and four of the Executive Committee, may be laymen; and any person approving of the objects of this society, and paying one dollar, becomes a member. In its published address it declares, "our invitation is to all, and *only* those who for substance of faith and practice, agree in the stand which we have taken."

We have only to suppose the principle carried out to all the branches of religious enterprise, and to each class of religious opinions in the Church, and the friends and supporters thereof, organized and set apart on the basis of independent voluntary "organization," and "spiritual affininity," in every Diocess, and then all harmony of feeling in the Church, all unity of action, all brotherly intercourse, all disinterested labors, all looking to Christ and the Holy Spirit, for grace and blessing on united efforts for the glory of God, and the salvation of men, will be merged in the one great and absorbing object, of strengthening respectively our "sections of the Church," by all the measures, powers and money, that can be enlisted, until at last, from separate organizations come parties, from parties, alienations from alienations, discord, from discords, division, and from divisions, schism, secession from the Church, and thus we stand before the world a broken, disjointed and scattered flock, with as many differing Prayer Books, contending Seminaries, opposition Boards of Missions and conflicting Societies, as there may be divisions amongst us; and so the experiment to purify the faith of the Christian body, by irregular action, shall result in tearing out the vitals and scattering the limbs.

Not so taught St. Paul to the contentious Corinthians, when he said to them:—(1. Corinthians xii: 12—20.)

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also *is* Christ.

For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free, and have been all made to drink into one Spirit.

For the body is not one member but many.

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?

And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?

If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

But now hath God set the members every one of them in the body, as it hath pleased Him.

And if they were all one member, where were the body?

But now are they many members, yet but one body?"

Not so taught our blessed Lord, in the parable. (Math. xiii. 27.—30)

When "the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? from whence then hath it tares?

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

While therefore I readily admit the abstract right on the part of individuals, as men and citizens, to organize such independent bodies, and while I would not lay a straw in the path of the broadest and fullest discussion of all the principles and doctrines of the Church, yet I cannot but see in such organizations, when made without, or against the constituted authorities of a Diocess or Parish, the impending evils of a convulsion, revolution, and dismemberment.

I rejoice to record, with the deepest thankfulness to God, how calmly, steadily, and almost universally the Clergy and Laity of the Diocess, concur with me in the desire, and the effort to uphold the Bible and the Prayer Book, on the principle of maintaining "in essentials unity, in non-essentials liberty, in all things charity;" and in sustaining the Convention, as the appointed and regular organ of associated action amongst us.

And I am fully satisfied that if our Clerical and Lay Brethren who have moved in this matter, had seen the proceeding, in the light thus presented, they would have refrained from the step, free as they all are, and ever have been, to procure for themselves whatever Church Books and Tracts they may choose, the Laity for themselves, and the Clergy for their Parishes.

My Brethren, I quote now the language of the venerable Bishop White.*

"That there is such a sin as schism, and that it is severely censured in Scripture, is a position probably not denied by any who call themselves Christians; so that it must be important to form a correct idea of what comes under the name.

Wherever the Church was planted, it was as to its government one in itself, within its bounds, commonly of considerable extent, and under a jurisdiction reaching all spiritual concerns, which fall within the sphere of the determination of human wisdom. Although there was a good understanding kept up among the different Churches, by the means of letters of communion, the internal government of each was over an extent of territory prescribed by the circumstances of the case. All departure from an authority so constituted, was considered as schism. Such, to name no more, was that of the Novatians, and that of the Donatists, not reaching to the point of heresy, but considered as very sinful and as excluding them from the society of the faithful. It follows from these principles that wherever, in any extent of territory, there is an ecclesiastical organization duly constituted, and adjusted to human jurisdiction, departure from such a body by a portion of it, setting up an organization of their own, without ground for the charging of fundamental error in doctrine, as the cause of their secession, is *schism* in the scriptural sense of the word.

It is because I see, however unintentionally made in such organizations, when repudiating the constituted authorities of the Church, the forebodings of this sin of schism, that addressing you as I have done within the limits of my individual, ministerial, Episcopal and canonical duties I have struck this chord of warning, and that I utter the fervent supplication to the God of all grace, that he may avert from his Church this impending evil.†

I am in no way desirous of magnifying this matter beyond its merits. Still less do I wish to foster the evils which, in my judgment, if successful, will flow in its train. In no respect would I curb or restrain the freedom of religious opinion held within the limits of ministerial or Christian obligation. It is not for any purpose of heaping odium upon those concerned in this movement, for there is no odium in stating facts and uttering warning, within the sphere of my duty; and both as a Bishop and a Protestant, I may surely claim the right to form and to express, in the only way prescribed, by the Canons, and in the only way practicable in this case, my opinion of a measure in which the whole Diocess is concerned, where silence might be construed into acquiescence, or be perverted into encouragement to movements in an opposite direction.

Of the asperities and censures which have been or may be heaped upon me, in the discharge of my duty, I should present you an evil example if I took any other notice of them than to say that both for the past and in advance, they are forgiven.

It is not as I have said in my Pastoral Letter, and now repeat that I supposed the gentlemen concerned, had any desire or design to promote schism by their action, than I did then and do now, point out the dangers of this movement.

But I wish to put on record, some of the grounds of my apprehensions; in regard to which, all will rejoice if they shall not be verified, and if they prove true, there will be before the Church the reasons which have influenced my judgment, in the conclusions it has reached, and the evidence that I have uttered my sentiments with the fidelity, courtesy and kindness, appropriate I trust to the character of a Christian, and the office of a Bishop in the Church of God.

Among the provisions that the Church has made for providing sound and faithful Clergymen to minister at her altars, is the appointment of prayer to be used at the stated times of ordination, invoking the great Head of the Church so to guide and govern the Bishops and Pastors of his Church, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the sacred ministry of the Church, and so to replenish them with the truth of his doctrine and endue them with innocency of life, that they may faithfully serve before him to the glory of his great name and the edification of his Church.

These stated times of ordination occur, as you know, four times each year in the spring, summer, fall and winter, when, by fasting and prayer, both Clergy and Laity should seek that blessing from above, not only on the Pastors of the Church, both those already in the field, and those about to enter it, but on the flocks themselves, without which the care and labor of the former will be in vain. and the increase, stability and improvement of the latter, are not to be expected. It would be well if every Parish in the Diocess, would observe these days in the way which the Prayer Book prescribes. Several of them have commenced the practice. Their clerical brethren contiguous, unite with them.—In this way I trust will spread, without any formal action, the observance of the days set apart for Prayer and Fasting, with a view of seeking God's blessing on the ministry of the Church.

I beg to recommend very earnestly, that the Clergy of each county should, by some combined action, give attention to the feeble and vacant Parishes around them, and thus, by occasional services, revive and encourage their disheartened brethren. For example, in Monroe county there are three Parishes now vacant, out of the seven which the county contains.—An occasional service at Brockport, Honeoye Falls and Mumford, by the Clergy of the other Parishes, would encourage and benefit the brethren who long for the services of the Church, and the ministration of the sacraments, and the preaching of the Word.

This object, the employment of Deacons in the larger Parishes would greatly subserve.

The many feeble Parishes in the Diocess, fluctuating as our villages are in population, by changes, removals, alterations of business and varieties of enterprise, present a most affecting demand upon our sympathies, and zeal, and liberality. If I present to you so frequently and earnestly the claims of our Diocesan Missions, the only agency for the sustentation of our weak Parishes, it is not because I do not estimate the claims of exterior objects of benevolence, or that I do not appreciate the necessities and privations of our brethren in the western section of our country; or that I do not commiserate the Pagan millions overwhelmed with the pollutions of idotatry; but because I stand among you, surrounded by weak and tottering Parishes, rendered incapable of self-support by a combination of causes over which neither they nor you have control; and if I, their spiritual father, turn from my own despondent, weeping, and imploring children, as they hang upon me, to expend my sympathies, influence and means, inadequate at their fullest extent, to these necessities, upon other and distant objects, however worthy, however urgent, how am I to answer to Him who has committed to me—not other flocks, but this—not the distant heathen—but His family here—not the fading and expiring Churches of the East—but the weak and infant portions of the kingdom among ourselves—not the barren branches of error and corruption abroad—but the feeble sprouts that are here starting forth amid impediments and obstacles where it needs a Paul to plant, and an Apollos to water, and where every one who contemplates our feebleness in labors, in men and means, must admit that it is God that hath given the increase.

From fifteen to twenty missionaries might now, most advantageously for the Church, be employed in this Diocess. But straightened as we are, whence are to come the means to sustain them? Our entire income, from every source, is exhausted by the demands already upon us.

Hitherto, with the deepest thankfulness to God let us acknowledge it, we have fulfilled our engagements to our Diocesan Missionaries, beside contributing about $2,000 to exterior objects of benevolence; and the Diocess is not in debt.

While I would not repress in any one a liberal feeling to any object of true Christian benevolence, let me urgently implore you, Brethren of the Clergy and Laity, not to be wanting in the support and aid of your immediate brethren in the Diocess, who must look to you, and to *you alone* for that missionary assistance, on which almost every one of your Parishes once has leaned, and without which Churches must be closed, congregations scatter, the sacraments cease to be administered, and the voice of God's ministers no longer be heard invoking sinners to repentance and guiding the people of God in the way of everlasting life.

With that liberality which the Spirit of God inspires, we can rise to the level of the demands which the Church makes upon us, in our respective spheres.

Let us open our hearts to the Spirit, and our hands to the cause of Christ.

And now, brethren, I commend you to the grace and guidance of Him whose all-seeing eye is now upon us, and who alone can put into our minds good desires and designs, and enable us to bring the same to good effect; and I earnestly pray that all our consultations and proceedings may be guided to his glory, our spiritual and eternal good, and the true and lasting welfare of his holy Church.

WM. H. DE LANCEY.

AUGUST 16, 1848.

---

* The Convention of Virginia, as I understand, has withdrawn its approval.

* See Bishop White's Charge on the "Past and Future."

† "On this subject of the unity of the Church, it ought to be a serious consideration with any who may hereafter be tempted to disturb it to the extent of a secession, that by so doing, they will put themselves in a situation in which, whatever may be their new organization, there cannot be any such separation from it, as will fall under the name of schism. In the estimation of the Papacy, the Church of England is schismatic. But the charge is disproved by the irrefragible plea that she was a branch of the universal Church, long before the pretension made by a Dominant See, of jurisdiction over all the Churches of Christendom. The effect of the Reformation was the replacing of her on the stand which she had occupied from the time of her first embracing Christianity." Bishop White's Charge, p. [illegible]

Advertisements.

LIFE ASSURANCE.—National LOAN FUND LIFE ASSURANCE SOCIETY, 26 Cornhill, London, and 71 Wall Street, New-York. Capital, £500,000 sterling, or $2,500,000. (Empowered by Act of Parliament,) 2d Vict.—Royal Assent 27 July, 1838. "A Savings Bank for the Widow and the Orphan." T. Lamie Murray, George Street, Hanover Square, Chairman of the Court of Directors in London.

U. S. BOARD OF LOCAL DIRECTORS:

NEW-YORK:

C. Edward Habicht, Ch'n.
John J. Palmer,
Jonathan Goodhue,
James Boorman,
George Barclay,
Samuel S. Howland,
Samuel M Fox,
William Van Hook,
Aquilla G. Stout,
Fanning C. Tucker.

PHILADELPHIA:

Clement C. Biddle,
George R. Graham,
Louis A. Godey,
William Jones.

BALTIMORE:

Jonathan Meredith,
Samuel Hoffman,
Dr. J. H. McCulloh.

BOSTON:

George M. Thacher,
Franklin Dexter,
E. A. Grattan, H. B. M. Consul,
Israel Whitney,
Benjamin Seaver,
Elijah D. Brigham.

Medical Examiners at New-York.—Doctors J. K. Rodgers, A. E. Hosack, and S. S. Keene.

J. LEANDER STARR, General Agent.
EDWARD T. RICHARDSON, General Accountant.

For the United States, and British N. A. Colonies.
Frederick R. Starr, Traveling Agent.

Part of the Capital is *permanently* invested in the United States, in the name of three of the Local Directors, as Trustees.

The present annual revenue derived from premiums on American Policies is about $120,000.

A new prospectus containing much original matter illustrative of the benefits of Life Assurance, can be had at the Society's chief office, 71 Wall Street, *gratis*.

J. LEANDER STARR, General Agent.

July 8—3m

THE Mutual Benefit Life Insurance Co., 11 Wall street. Statement. May 1, 1848.

This Company has issued, since the 25th April, 1845, to this date, (3 years)	5,527 Policies.
Policies cancelled, expired, and forfeited	819
Policies now in force	4,708
Amount of Premiums received on the above,	$697,455 61
received for interest	21,276 43
Total receipts in 3 years	$718,732 04
Losses and expenses paid during same time,	176,721 46
Surplus, May 1, 1848,	$542,010 58

The recipients of amounts paid for losses are as follows:

Widows	38	Children	153
Husbands	6	Creditors	7

Directors.

Seth Low,
Thos. R. Segur,
Wm. H. Mott,
Edw. Anthony,
Wm. A. F. Pentz,
John A. Underwood,
Wm. M. Simpson,
Lewis C. Grover.
Henry McFarlan,
R. L. Patterson,
Adw. S. Snelling,

ROBERT L. PATTERSON, Pres't.

Benj. C. Mills, Secretary.
Joseph H. Lord, Agent.

James Stewart, M. D., (residence 3 Abingdon Square,) Medical Examiner—can be found at the office daily, from 2 to 3 o'clock. tf

COLLEGE OF ST. JAMES—Washington County, Maryland. The next Session will begin on Monday, October 2d, on which day all the students are requested to attend punctually. New students may then present themselves for examination, and will be admitted into any class for which they may be qualified.

THE GRAMMAR SCHOOL

Will also re-open on the same day. Pupils who have acquired the elements of English, and are twelve years of age, are received into the Grammar School, and prepared for admission into the College.

The course of studies in the Grammar School, and in the College, is full and thorough; and the location and discipline of the Institution are highly conducive to industry and order.

A *Mercantile* Course of study is provided for those who desire it.

Application for the admission of pupils, or for further information, may be made to

JOHN B KERFOOT, Rector.
College of St. James. P. O., Maryland.

August 12—8t

ST. TIMOTHY'S HALL, Catonsville, Maryland, six miles from Baltimore. This Institution is conducted by the Rector and 8 Professors and Instructors. The situation is of known salubrity, and the buildings commodious.

Pupils are received between 7 and 10 years of age at any time during the year. The course of study extends from the elements to thorough preparation for the Junior Class of College, for Mercantile or Mechanical pursuits.

Special attention is given to the formation of correct Moral and Physical habits. The Rector and his associates reside in the Hall, and give their whole attention to their duties. The terms, $200 per scholastic year, are as low as at any institution of the same grade and completeness. The Modern Languages, Music, and Drawing are taught by competent Professors. Prospectus sent per mail upon application to the Rector. REV. L. VAN BOKKELEN.

The Bishop of Maryland, in his address to the last Convention says—St. Timothy's Hall continues to maintain its high character, and increase the number of its inmates. The improvements in progress at the last Convention have been completed, and few establishments in the country can surpass the convenience, comfort, and perfect order now manifest in this. September 16—tf

THE largest, best, and cheapest Dictionary, in the English Language, is, confessedly, WEBSTER'S, the entire work, unabridged, in 1 vol. Crown Quarto, 1452 pp., with Portrait of the author. Revised by Professor Goodrich, of Yale College. Price $6.

"The most COMPLETE, ACCURATE, and RELIABLE Dictionary of the Language," is the recent testimony given to this work by many Presidents of Colleges and other distinguished literary men throughout the country.

Containing three times the amount of matter of any other English Dictionary compiled in this country, or any Abridgment of this work, yet

"Its definitions are models of *condensation* and *purity*.—The most complete work of the kind that any nation can boast of."—*Hon. Wm. B. Calhoun.*

"We rejoice that it bids fair to become the standard Dictionary to be used by the numerous millions of people who are to inhabit the United States."—*Signed by 104 members of Congress.*

Published by G. & C. MERRIAM, Springfield, Mass., and for sale by all Booksellers. September 16.

FRENCH and ENGLISH Boarding School for Boys—corner of 86th street, and the Bloomingdale Road—Rev. S. Douglass, A. M., Rector.

This Institution, which has been in successful operation since the time of its establishment, will be open for the reception of pupils on Monday, the 18th of September. The locality is unsurpassed by that of any other school in the vicinity of the city; and it is the desire of the Principal to make the moral and literary advantages of the Institution equal to those which nature has given it. Parents who wish to secure a good school for their children are respectfully requested to visit the Institution and examine for themselves.

Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 9—3m

THE CHURCH ALMANAC—JUST PUBLISHED, and now ready, the Church Almanac for 1849, with a new arrangement of the Calendar pages, showing the Lessons for each day, and a complete and accurate account of the General and Diocesan Institutions of the Church, together with an Alphabetical List of the Clergy. Orders to be addressed to

THOMAS C. BUTLER, Agent,
Sept. 2. tf P. E. Tract Society, 20 John street.

ST. PETER'S BOARDING AND DAY SCHOOL FOR BOYS, Westchester,—one and a half hour's distance from New York, by Harlem Rail Road. Principal—EDWARD P. WRIGHT. The object of the School is to impart a thorough English, French, Classical, and Mathematical Education. The charge for Boarders is $200 for the year of 46 weeks, which includes Tuition, Board, Washing, and Mending. For Day Scholars, $50 per year; or $35 for English and French alone. The Rev. C. D. JACKSON will give his advice and assistance in the general management of the School.

REFERENCES—Rev. Drs. Wainwright, Whitehouse, Price, and Haight, Lewis and Mead, Rev. Messrs. Parks, Staunton, and Powell, and Messrs. Mitchell, Brouwer, Butler, and Dana. Circulars can be had at the Church Depository, 20 John street; Churchman office, 12 John street; and at Shepherd's Bookstore, Broadway. July 29

CHURCH TRIMMINGS.—The subscribers keep constantly on hand an assortment of Pulpit Trimmings consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassels, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also, furnished to order, Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

CHARLES McAULEY & CO.,
Feb 27—yly Upholsterers, 116 Hudson St.

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion. Miss AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., B. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. [illegible]

PUBLISHED BY STANFORD & SWORDS, 139 Broadway, New York—

THEOLOGICAL.

Adams's Treatise on Infant Baptism, 12mo, 63 cts.
Aged Christian's Companion, by the Rev John Stanford, 8vo. Portrait. $1 50.
Always Happy. By a Mother. With plates. 18mo, 38 cents.
Andrewes (Bishop) on the Passion of our Lord; with Extracts from his Devotions, 18mo, 38 cents.
Barrow on the Pope's Supremacy, edited by the Rev Dr Hawks, 8vo, $1 25.
Bedell's Pay thy Vows, 32mo, cloth gilt, 31 cts.
—— Renunciation. Uniform with the above, 31 cts.
Beren's Sermons to Young Men. 12mo, 25 cts.
—— Village Sermons. 12mo, 75 cts.
Berrian's Devotions for the Sick Room, 12mo, large type, 75 cts.
—— Enter thy Closet, 12mo, large type, 75 cts.
—— on Communion, 18mo, 50 cts.
—— Family and Private Prayers. New edition enlarged, large type, 12mo, $1.
—— History of Trinity Church, 8vo, handsomely illustrated, $2.
Bickersteth's Devout Communicant, 32mo, cloth gilt, 38 cents.
—— on the Lord's Supper, 12mo, 75 cts.
—— do. do. 32mo, 38 cts.
Bowen's (Bishop) Sermons, 2 vols 8vo. $5.
Bowden on Episcopacy, 2 vols 12mo, $1.
Brownell's Commentary on the Book of Common Prayer, royal 8vo, 3 50.
Butler's Book of Common Prayer, Interpreted by its History, 12mo, $1 25.
Cecil's Visit to the House of Mourning, 32mo, 19 cts.
Chapin's Puritanism not Genuine Protestantism, 16mo, 63 cents.
Christ's Warning to the Churches, 38 cts.
Churchman Armed: containing Palmer's Ecclesiastical History, and Hobart's Apology for Apostolic Order, 12mo, $1.
Church Choir, by Muenscher, 8vo, $1 25.
Claude's Essay on the Composition of a Sermon, 12mo, 63 cents.
Clergyman's Companion, 12mo, various styles of binding, 50 cents.
Communicant's Manual, 32mo. 31 cts.
Cousin Bertha's Stories, by Mrs. McDonald, 18mo, 38 cts.
Cunningham's (J. W.) Sermons. Author of "Velvet Cushion," &c. 8vo, $1.
Dairyman's Daughter, 32mo, 19 cts.
Dehon on Confirmation, 18mo, 13 cts.
Dorr's (Rev Dr Benjamin) Churchman's Manual, 12mo, 75 cents.
Duffie's (Rev C. R) Sermons, 2 vols. 8vo, $3.
Dyer on Episcopacy, 12mo, 25 cts.
English Churchwomen of the Seventeenth Century, 18mo, 63 cents.
Essay on Episcopacy, 8vo, 50 cents.
Father Clement, 12mo, 50 cts.
Fowler on the Common Prayer, 12mo, 75 cts.
French Prayer Book of the Episcopal Church, $1.
Fry's (Mrs. Elizabeth) Memoirs, by Timpson, 12mo, 75 cents.
German Episcopal Liturgy, 12mo, paper, 10 cts.
Gregorian Chants. With additions by Dr. Hodges, Director of Music in Trinity Church, N Y. 8vo, 25 cts.
Hale's Scripture Illustrations of the Morning and Evening Prayer, and the Litany, 18mo, 25 cts.
Happy Old Age. Exemplified in the Life of Mrs. Bolton, 32mo, 19 cts.
Hawkstone: a Tale of and for England in 184–, 2 vols. 12mo, $1 50.
Heber's Last Days, by Archdeacon Robinson, 12mo, 50 cents.
Historical Notices of St Mark's Church, N Y, 8vo, 25 cts.
History of a Pocket Prayer Book, 18mo, 44 cts.
Hobart's Apology for Apostolic Order, 12mo, 50 cts.
—— Christian's Manual, 18mo, 62 cts.
—— Clergyman's Companion, edited by Bishop Ives 12mo, 75 cts.
—— Companion for the Altar, 12mo, 50 cts.
—— Festivals and Fasts, 12mo, 75 cts.
—— Posthumous Works, 3 vols 8vo, 4 50.
—— State of the Departed. 12mo, 50 cts.
Homilies of the Church, 8vo, cloth, $2.
Horsley's Sermons, 2 volumes in 1, 8vo, $1 50.
Hymns on the Church Catechism. 18mo, 31 cts.
Indian Prayer Book. 18mo. 50 cts.
Ives' Catechism, to be taught orally to those who cannot read, 18mo, 2 Parts in one, 12 cts.
Ives's New Manual of Devotion. 12mo, $1.
Jackson's (Rev Wm) Life and Remains, 8vo, $1 75.
Jenk's Devotions, 18mo. 50 cents.
Jerram and Wall on Infant Baptism, 18mo, 38 cts.
Jewish Rabbies, by the Rev Dr Turner, 12mo, 75 cts.
Jones on the Trinity. A new edition, with Notes and Biography, by the American Editor, 18mo, 50 cts.
Lady Mary: or, Not of the World, 12mo, 75 cts.
Lessons of the Church, by Dr Wainwright, $1 25.
Mant and D'Oyly's Bible. Edited by the Right Rev Bishop Hobart, 3 vols, 4to, No I, $14.
—— No 2, $12.
Mant's Happiness of the Blessed, 12mo, 75 cts.
Mant's Horæ Liturgicæ, 12mo, 75 cts.
Manual of Confirmation and Communion, 18mo, 31 cts.
Margaret: or, The Pearl, 12mo, 75 cts.
Mark Wilton: The Merchant's Clerk, by the Rev C B Tayler, 12mo, 75 cts.
Mason's Selections from the Fathers of the Church, in Latin. For schools, 12mo, 75 cts.
Melvill's Sermons. Edited by the Right Rev C P M'Ilvaine, D D, 2 vols, 8vo, $4.
—— on Certain of the Less Prominent Facts and References in Sacred Story. First and Second Series, bound separately, 8vo, each 75 cts.
The same in one volume, $1 50.
—— on Public Occasions, 8vo, $1.
Moore's (Bishop Benjamin) Sermons, 2 vols, 8vo, $3.
More's (Hannah) Spirit of Prayer, 32mo, 30 cts.
Newnham's Tribute of Sympathy, 12mo, 50 cts.
Newton's Prayers of the Church, 18mo, 25 cts.
New Manual of Devotion, edited by Bishop Ives, 12mo, $1.
Odenheimer's Devout Churchman's Companion, 56 cts.
—— Young Churchman Catechized. 18mo.
—— True Catholic No Romanist, 32mo, 31 cts.
—— Origin of Prayer Book, 18mo, 38 cts.
Paget's Sermons, large type, 12mo, 75 cts.
Palmer's Church History, 12mo, 75 cts.
Perranzabuloe; the Lost Church Found, 75 cts.
Questions on Self-Examination, 32mo, 13 cts.
Recantation: or, the Confessions of a Convert to Romanism. Edited by the Rev W I Kip, 16mo, 63 cts.
Religion as seen Through the Church, 16mo, 50 cts.
Richardson's Churchman's Reasons for his Faith and Practice, 12mo, 75 cts.
Richardson's Reasons Why I am a Churchman, 12mo, 16 cents.
—— Reasons Why I am Not a Papist, 12mo, paper, 12 cents.
Seeker's Lectures on the Church Catechism, 12mo, 75 cents.
Short's (Bishop) What is Christianity? 38 cts.
—— History of the Church of England, 8vo, $1 50.
Simeon on the Holy Spirit, 12mo, 38 cts.
—— the Liturgy, 18mo, 25 cts.
Skinner's Truth and Order, 8vo, $1.
Smith's Primitive Psalmody, 12mo, 50 cts.
Spencer's History of the Reformation in England, 56 cts.
Stanford's (Rev John) Memoir and Life, 12mo, 75 cts.
Steps to the Altar, 18mo, 31 cts.
Stone's Church Universal, 8vo, $1 25.
Sunday School Teacher's Companion, 24mo, 38 cts.
Tayler's Records of a Good Man's Life, 12mo, 75 cts.
The Vast Army, by the Rev Edward Monro, 18mo, 38 cts.
Thornton's Family Prayers, and Commentary on the Sermon on the Mount, 12mo, 75 cts.
Turner's Commentary on the Book of Genesis, $1.
—— On St John, 12mo, 50 cts.
Tyng on Confirmation, 32mo, 31 cts.
——'s Address and Stone's Sermon on the Death of Rev Dr Milnor, 8vo, 25 cts.
Wainwright's Family Prayers, 16mo, 75 cts.
—— Sermons on Religious Education, 8vo, 50 cts.
—— Edition of Church Lessons, various styles of binding.

September 2.

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street. This Company completed its THIRD year on the 1st of May last, at which time the SURPLUS amounted to $542,010 58, showing an amount of business unparalleled in the history of Life Insurance.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO THIRDS of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they will be required to pay six per cent. interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall street.

DIRECTORS:

Robert L. Patterson,
Charles S. Macknett,
Edward Anthony,
Lewis C. Grover,
Henry McFarlan,
William M. Simpson,
Seth Low,
Joel W. Condit,
William A. F. Pentz,
Thomas B. Segur,
Andrew S. Snelling,
Randall H. Green.

ROBT. L. PATTERSON, President.
BENJ. C. MILLER, Secretary.
JOSEPH L. LORD, Agent.

VALENTINE MOTT, M. D., } Medical Board of
JER. VAN RENSSELAER, M. D., } Consultation.

JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 3 o'clock. July 15.

ORGAN Manufactory—George Jardine—removed to 548 Pearl-street, near to and opposite the City Hospital, Broadway, New-York—having, since the destruction by fire of his former manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting Organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage.

Church, Parlor, and Church Finger and Barrel Organs, constantly for sale. tf

ORGAN BUILDING CHEAP.—The subscriber having located himself at Buckram, Long Island, a few miles from the village of Glen Cove, is prepared to execute orders for every description of Organs now in use, with all modern improvements at a lower price than at any other establishment in the United States. His long experience, both in Europe and America, warrants the assertion that for workmanship, richness of tone, &c., his organs cannot be surpassed—they will be delivered in New-York free of charge, and carefully packed for transportation. Orders addressed as above will meet with prompt attention.

May 20—6 m HENRY PILCHER.

MRS. OKILL'S SCHOOL will be opened for the return of her pupils on Monday, the [illegible] of September. Nos. 8 and 10 Clinton Place. August 19—10w

☞ At reduced prices for Cash only ☜

Published and for sale by

THE General Protestant Episcopal SUNDAY SCHOOL UNION, Depository No. 20 John Street, New-York:

BOOKS OF INSTRUCTION.

Union Primer	per hundred,	$2.00
Prot. Epis. Sunday School Book No. 1	"	1.25
" " " No. 2	"	1.50
" " " No. 3	"	1.75
" " " No. 4	"	3.50
Questions on the Sunday School Books	"	4.00
Catechism No. 1, (Scripture Catechism)	"	1.25
Catechism No. 2 (Catechism broken into short questions and answers,)	"	2.00
Catechism No. 3, (Catechism enlarged by Bishop Hobart,) stiff covers	"	6.00
Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4.00
Beaven's Help to Catechizing	"	6.00
Lloyd's Catechism on the Evidences of the Bible	"	2.50
Church Catechism	"	1.00
First Truths	"	2.00
Duty to God	"	50
Church Primer	"	1.25
Office of Devotion for Sunday Schools	"	2.00
Sunday School Liturgy. and Psalms and Hymns, Stiff covers	"	6.00
Manual of short Prayers for Children	"	1.50
Harmony of the Creeds	"	2.00
Questions on the Book of Common Prayer	"	2.00
Collects from the Prayer Book	"	1.50
Questions on the Collects, stiff covers	"	6.00
Catechism on the Collects	"	20.00
Epistles and Gospels from the Prayer Book	"	6.00
Questions on the Epistles and Gospels, Parts 1, and 2, stiff covers	"	8.00
Manual of Oral Instruction upon the Bible		2.00
Easy Questions for a Little Child with answers in the words of Scripture		2.00
The History of our Blessed Lord, in Easy Verse	"	6.00
Bible Companion, vol. 1, Old Testement	"	18.00
" " vol. 2, New "	"	20.00
Quest. on St. Matthew, part 1, stiff cov.	"	6.00
" " 2, "	"	6.00
" " 3, "	"	6.00
Questions on the Acts, 1, "	"	6.00
" " 2, "	"	6.00
" " 3, "	"	5.00

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individvals purchasing to the amount of ten dolllars.

LIBRARY BOOKS.

CHEAP LIBRARY.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for TEN DOLLARS. This is believed to be the cheapest Library in the country.

THE LIBRARY to this date, in 177 vols., of various prices. Total, $26.61 nett.

THE CHILDREN'S MAGAZINE, bound in 38 vols., of 144 pages each. Price for the set, $6,84 nett.

THE JUVENILE LIBRARY, 6 vols., 32 mo. Price for the set, 87 cents nett.

NEW LIBRARY BOOKS.

The Doubt Settled	half morocco	10 cents.
Simple Stories	" "	12 "
The Jewels	" "	16 "
Stories Illustrative of our Duty to God	" "	18 "
Charles Burton. A Tale	" "	23 "
Emma.—The child that Jesus called. By Rev. H.W. Lee.	" "	16 "
Scripture Reading Lessons for young Children, 3 parts in one volume.	" "	25 "

NEW BOOKS OF INSTRUCTION.

The Church Catechism, simplified by Question and Answer, $3.00.

Scripture Reading Lessons for Young Children, Part 1. $5,00 per hundred, Part 2. $6,00 per hundred, Part 3 $5,00 per hundred

BEAUTIFUL BOOKS FOR GIFTS.

THE KING'S MESSENGERS.—By the author of "The Shadow of the Cross," &c., with beautiful illustrations.—Muslin, 62 cts; fancy paper 31 cts.

THE OLD MAN'S HOME.—By the author of "The Shadow of the Cross," &c., with beautiful illustrations.—Muslin, 50 cts.; fancy paper 25 cts.

THE SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin. gilt, 62½ cents; fancy paper covers, 25 cents.

THE DISTANT HILLS.—An Allegory. By the same author. Similarly illustrated. Muslin, gilt. 62½ cents, fancy paper, 25 cents.

SACRED ALLEGORIES.—The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

THE DARK RIVER.—An Allegory. By the Rev. Edward Munro. With 4 elegant illustrations. Muslin, 12½ cents; fancy paper, 25 cents.

THE EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D. D. Sup. Edition. Muslin. 37 cts, smaller Edition, paper, 12½ cts.

THE HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31 cents.

PRAYERS FOR CHILDREN—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

THE CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18 mo—and three numbers in one quarterly, to save postage to distant subscribers—single, 25 cents per annum, and fifty copies for $10—payable always in advance.

☞ Address all orders for Books, and all remittances

DANIEL DANA, Jr., Agent,
Jan. 1, 1848. Church Depository, 20 John Street.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 15 Wall Street. Nett amount of accumulated Premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

This Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks amongst the strongest and safest institutions in this country. The whole of the profits inure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, simi-annually, or quarterly, if desired, and are as low as any American Company, and lower than the English, with a participation in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the cities of New-York and Brooklyn, worth double the amount loaned thereon, and in Stocks of the State and City of New-York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy draw-back of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and on the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 56 Wall Street, or of any of its agents.

TRUSTEES:

Morris Robinson,
William J. Hyslop,
R. H. McCurdy,
Frederick S. Winston,
C. W. Faber,
Mortimer Livingston,
Theodore Sedgewick,
Stacy B. Collins,
John H. Swift,
Jos. B. Collins,
James S. Wadsworth,
Henry W. Hubbell,
Gouverneur M. Wilkins,
John V. L. Pruyn,
Frederick Whittlesey,
Charles Ely,
John C. Cruger,
Walter Joy,
Alfred Perr,
David C. Colden,
John C. Thatcher,
Rufus L. Lord,
William Betts,
Joseph Blunt.
Isaac G. Pearson,
William Barnewall,
William Moore,
Zebedee Cook,
Jonathan Miller,
Fitz Green Halleck,
Robert Schuyler,
Amos S. Perry,
Joseph Tuckerman,
Gideon Hawley,
Wm. J. Bunker,
One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 501 Broadway.
May 22—tf

ORGANS—HENRY ERBEN, 172 Centre Street, offers for sale the following Organs: One Gothic Organ of twelve stops, and octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly

PARLOR FURNITURE.—The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.

Also Church Furniture made to order.

Pew Cushions either in Hair or Moss.

Pews stuffed and lined, &c. DIXON & STONEY.

Cabinet Makers and Upholsterers,
April 9—yly 555 Broadway, near Prince.